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* * * *

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By B. E. L.

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THE CENTENARY OF THE ROCHDALE PIONEERS

MAN is naturally a co-operator. His capacity to co-operate is one of the things which distinguishes him from the brute creation. It accounts for the continuous growth and expansion, century after century, of knowledge and achievement. "Nothing has contributed more to the economic and social well-being of the human race than the practice of co-operation. An increase of the area in which co-operation is practiced increases this well-being; and an interruption of this co-operation as, e. g., by a war, causes losses that are felt long after the interruption has ceased."¹⁾

We have had co-operation of various types for social well-being throughout the ages. The historian Rollins tells us that "while the laws of Minos, the law-giver of the Cretans, were observed in Crete, that island was the abode of justice and virtue, and it remained so for one thousand years. The children were all educated alike; their parents fed at the same table at the public expense toward which all were bound to contribute either by personal or substitute labor."

According to the late Sir William Maxwell, who was President of the International Co-operative Alliance and of the Scottish Co-operative Wholesale Society, Lycurgus (814 BC) "instituted the common possession of land among the people of Sparta; and for seven hundred years Sparta flourished and the people were happy under those conditions. They became the most patriotic people of ancient times, but their patriotism did little or nothing to promote the brotherhood of mankind beyond their own borders." "Here really is the kernel of co-operation," he continues. "Despite our differences about detail the point we should all be marching toward is the brotherhood of man."²⁾

Co-operation of an economic character has usually arisen out of a sense of dire need. It is almost useless to organize co-operatives if people they are intended to serve do not realize their need

of them. In Britain such need arose out of the industrial changes in the closing decades of the eighteenth and the first half of the nineteenth century. The passing of the self-employed hand-craftsman and worker, the herding of men and women, and even children of tender years, in factories, and the steady transition to machine and power production and corporate ownership, brought in their train misery, destitution and squalor, and the consequent decay of human character. That was observed by Robert Owen, a benevolent industrialist, often regarded as the father of the modern co-operative movement. Owen took the view that man is the creature of his environment, and he sought to improve human character by raising the economic and cultural standards of the people subject to his authority. It was he who first advocated the co-operative practice of the elimination of profit on price.

Poverty-stricken flannel weavers, known throughout the co-operative world as the Rochdale Pioneers, are, however, now universally recognized as having launched the modern co-operative movement. The social and economic principles they introduced have been widely practiced. In Britain particularly it has assumed proportions of great magnitude in production, distribution and finance, members of co-operatives and their families representing one-half of the population. Prior to the outbreak of War the International Co-operative Alliance, which was organized to foster the principles of the Rochdale Pioneers internationally, and to link together the national movements, had through its constituent national organizations 125,000 societies in membership comprising 71,500,000 co-operators and their families in 38 countries.

This year co-operators in the free countries of the world are celebrating the Centenary of The Rochdale Pioneers. The Rochdale Equitable Pioneer Society was launched at Rochdale, Lancashire, England, on a dark, dismal and dreary day in December, 1844. With some timidity the Pioneers

1) Hall and Watkins. "Co-operation."

2) First Fifty Years of St. Cuthbert's Co-operative Association.

took down the shutters of their little store, rented at \$50.00 per annum, to display their very meagre stock of merchandise. They inaugurated the practice of a philosophy of life which, in the meantime, has had a beneficial influence upon the character and welfare of many millions of people throughout the world.

The Rochdale store was not the first co-operative store. The first one known to have been established in Britain was that of the Fenwick Weaver Society, Scotland, in 1769. Many had been opened between the commencement of the social activities of Owen in 1800 and the establishment of the Rochdale Pioneers Society in 1844. Most, if not all, of them had faded away in the meantime. Incidentally, it may be mentioned that The Rochdale Pioneers store only ante-dated by five years the first co-operative bank in Germany established under the guidance of and in conformity with the principles enunciated by F. W. Raiffeisen, the great German co-operator. It is to be hoped that the Centenary of co-operative banking will be adequately celebrated, and that long before the time arrives we shall have a world at peace. Such a celebration, in that event, could be more widely observed than that of the Rochdale Pioneers, and it would do much to promote international understanding, confidence and goodwill.

The Rochdale Pioneers must be distinguished from their predecessors in co-operative action in that they relied upon self-help and mutual help for their betterment, instead of depending upon others more fortunately situated to improve their lot. Their enterprise had, too, a social as well as an economic significance. The Rochdale Pioneers, often called "The Famous Twenty-eight," were not thinking only of effecting savings for themselves in the expenditure of their very small income. They were equally concerned with contributing to the welfare of others. The maximum of saving possible in the expenditure of the pitifully low wages of seven shillings per week then common in Rochdale, could not do much immediately for each individually. Nevertheless, they proposed collectively to accumulate capital by such savings to improve their condition generally. They had in mind, for example, the building of homes for their members, and the manufacture of merchandise and the acquisition of land for cultivation to provide employment for members who were out of work or whose labor was poorly remunerated.

Many years before working people could by

their votes exercise influence on the government of their country, the Pioneers resolved "that as soon as practicable this Society shall proceed to arrange the powers of production, distribution, education and government or, in other words, to establish a self-supporting home colony of united interest or assist other societies in establishing such colonies." It is worthy of mention that this took place about a quarter of a century before there was compulsory elementary education in Britain. Such education as was being provided for the working class was by various religious denominations on a voluntary basis. Illiteracy was therefore general. The Pioneers realized the value of education. They made educational appropriations, ultimately providing in their rules that 2.5 percent of their net trading surpluses should be set aside for the purpose. They established a news room and library, and classes in which some of the members of the Society with probably slight qualifications, taught others who had none. Later they organized classes in science and art subjects in co-operation with the Science and Art Department of the Government, and they did pioneer work in connection with University Extension Lectures.

Since the days of the Pioneers emphasis has always been placed upon the need of the education of co-operators. Thirty-five years after the opening of the Rochdale Pioneers Store Professor James Stuart, addressing a British Co-operative Congress, urged that the Co-operative Movement "cannot repose on the good sense of a few; its success will depend on the good sense of the masses of your people . . . Education is desirable for all mankind: it is the life's necessity for co-operators." It may, indeed, reasonably be claimed that if a sovereign people of any State are to function successfully and efficiently, appropriate education is essential. The lack of it accounts for democratic inefficiency. The co-operative movement has done much to educate the people in the duties and responsibilities of citizenship.

While the Rochdale Pioneers, in introducing, in the field of business, the democratic principle of one member one vote, irrespective of the amount of capital investment, and providing for the return to the members of the savings effected in proportion to the extent they had contributed thereto by their purchases, raised the standards of living and contributed to the economic security of very poor people, their activities had excellent results on the character of their members and of the community. Holyoake in his "History of the

"Rochdale Pioneers" makes it clear, and he wrote from personal observation, that such material benefits were accompanied by a great improvement in this respect. He declared that "the teetotalers of Rochdale acknowledge that the store has made more sober men since it commenced than all their efforts had been able to make in the same time," and that "in other parts of the town where competition is the principle of trade all the preaching in Rochdale cannot produce moral effects like these"—referring to results which he outlined in some detail.

Holyoake was an agnostic, although a tolerant and dispassionate one, and it may be that his opinion was an exaggeration. Nevertheless, many prominent people, not actively interested in the co-operative movement, have paid tribute to its moral value. For example, Dr. Cosmo Lang, until recently Anglican Archbishop of Canterbury, when Bishop of Stepney, some forty years ago acknowledged it. He mentioned that private trade interests had protested against his addressing a co-operative conference. He said that perhaps a man in his position should not show preference for one form of trading over another. He declared, however, that was not the reason he was addressing the meeting. He said that he had been the rector of a Church in a Lancashire town, and had been impressed by the great moral influence the co-operative society exercised on the people of the community. He urged co-operators not to allow the magnitude of their material achievements to obscure their great ideals.

The aims and achievements of the movement initiated by the Rochdale Pioneers have been well expressed in these words: "But where does all this co-operative activity lead? What is the goal for which co-operators are aiming? Is it merely a more efficient economic system? It is that, but it is something more. Is it a more satisfying economic system because it is more moral and because it solves most of the present-day problems of industry and commerce? It is that; but it is something more, for co-operation has other aims than economic ones. The earnest co-operator seeks to apply co-operative methods to all purposes of social life, and does so because he believes that in working with others for the common good, man's highest qualities are enlisted and developed; and in the employment and de-

velopment of these qualities the man himself becomes a better man, and the quality of the human race is improved."³⁾

It is doubtful if we have on this continent, to any considerable extent, caught the spirit of the Rochdale Pioneers. The material gains accruing to the people by the practice of co-operative economic principles are being extensively publicized in many ways, but comparatively little interest is being taken in their philosophical and social aims. Little is being done to develop co-operative habits of mind in the people. Co-operatives having a membership ill-informed as to co-operative philosophy, principles and aims, ignorant of their responsibilities for the success of the institutions they own, and showing interest only in the individual gain to be derived therefrom, cannot be said to be established on enduring foundations. The democratic features of such co-operatives will decay in the process of time, and they are likely to become as bureaucratic in operation and as dominated by official groups as mutual life insurance companies which are theoretically and legally co-operative in their constitution. Some of such co-operatives will, as in the past, disappear or pass to private ownership. There has been substantial experience to support this view.

Devotion to co-operative philosophy—mutual helpfulness and the substitution of co-operative for competitive habits of mind—are not only imperative for members of co-operatives, but the gospel of co-operation should be carried to the general public. Thereby the way will be paved ultimately to a commonwealth of co-operators, not only on this continent but throughout the world. It is to be hoped that one result of the widespread celebration in the United States and Canada of the Centenary of the Rochdale Pioneers will lead to a much wider manifestation of the true co-operative spirit, and better understanding of co-operative aims. That is necessary to give effect to the "Atlantic Charter." There cannot be permanent and universal peace until all peoples accept and practice co-operative philosophy, or as the poet Tennyson has expressed it: "Each man finds his own in all men's good, and all men work in noble brotherhood." That, too, is an aim which conforms with the teaching of Christianity.

GEORGE W. KEEN, Sec'y-Treas.
Co-operative Union of Canada

Cows in stanchions and horses in stalls—if they belong to a good farmer—have security, says the *Nebraska Union Farmer*, but they do not have

freedom. Mankind has a higher destiny than to be like stall-fed animals.

³⁾ Hall and Watkins. "Co-operation."

NEWMAN AND THE NEED FOR CATHOLIC ACTION

ONE hundred years ago the once placid waters of Anglicanism were being agitated by the winds of controversy occasioned by the famous "Tracts for the Times." A group of Oxford's most able scholars was endeavoring to arouse in the Church of England something of the enthusiastic fervor of the early Christians.

Chief among these scholars was John Henry Newman, whose brilliant Tract XC brought the gathering storm to a breaking point. Deserted and distrusted by his dearest friends, Newman lay for some two years on what he called his Anglican death-bed. He, the lover of serenity and the secluded scholarly air of Oxford, was forced to bear the brunt of battle; he who might have led a life of calm dignity with honors thick upon him was obliged to pass through many tribulations, and now, in the retreat of Littlemore, was enduring "the dark night of the soul," having called on the Kindly Light to lead him, whither he knew not.

It was more than his uncompromising love of truth that drew such storms on Newman's head; it was more than these learned Oxford skirmishes that forced him to abandon a creed which he discovered to be unsound. It was his determination to translate his belief into action. For his Faith was truly the principle of action. "Life is for action," he declared on one occasion, "knowledge of premises and inferences upon them—this is not to live . . . But if we commence with scientific knowledge and argumentative proof, or lay any great stress upon it as the basis of personal Christianity, or attempt to make man moral and religious by libraries and museums, let us in consistency take chemists for our cooks and mineralogists for our masons."

This philosopher and prophet had no place for mediocrity in life or for those numerous "casual creeds" which filled England. He had proved to the world, as he had proved to himself, that the Church of England had divorced the cry from practice and was dying of inactivity. When converted in 1845 he did not cease to emphasize that the great need of our time, the real *Zeitbedürfniss*, was practical Christianity. The world of our day, as he saw it, resembles that of the Roman Empire in its decline: there was the same general skepticism evident, the same social insta-

bility, corruption in public and private life, the same apathy in religious matters.

Like the early Fathers, such as Clement and Basil, he would have earnest Christians working in the midst of such a world for their own and its salvation. He would have a laity thoroughly grounded in their Faith, strong citizens of the City of God, working out their salvation in the most active and practical manner, and without compromise.

The ideal Catholic laymen which he so often envisages are Catholic Actionists *par excellence*. Thus he describes them: "I want laymen, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not; who know their Creed so well that they can give an account of it; who know so much of history that they can defend it. I want an intelligent, well-instructed laity. I wish to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth; to learn to view things as they are; to understand how faith and reason stand to each other; what are the bases and principles of Catholicism. Ignorance is the root of bitterness."

Newman wished to see the laity play a more prominent part in the growth of the Catholic intellect. In the first age, as he pointed out, laymen were most commonly the Apologists. Such were Justin, Tatian, Athenagoras, Aristides, Hermias, Minucius Felix, Arnobius and Lactatnius. In the present age some of the most able defenders of the Church came from laymen, as De Maistre, Chateaubriand, Görres, Montalembert, and Ozanam. But neither Ireland nor England participated in this great lay movement. The Irish laity, it seemed, were regarded by some of their good pastors, to use Newman's own expression, "as little boys." It was his ambition to equip them for the intelligent defense of their religion and to form a Catholic laity "gravely and solidly educated in Catholic knowledge."

When, after some initial hesitation, he had accepted the invitation of Dr. Cullen to become the Rector of a Catholic university in Ireland, he threw himself with characteristic zeal into the task of creating a center for the philosophical defense of Catholicity and Revelation, and for the

formation of a Catholic literature. Theology was to be the keystone of the curriculum, and by theology he meant the "Science of God or the truths we know about God put into a system; just as we have the science of the stars and call it astronomy."

Into Newman's heart-breaking failure we need not enter here. Perhaps the time was not yet ripe, and a people who were just emerging from the darkness of persecution could scarcely be expected to spring to the forefront of Catholic apologists, as the soldier whose limbs have been cramped and famished by long imprisonment would not be expected to storm the enemy breaches on the first days of his release. Nevertheless the graduate of such a university as Newman sought to establish would be the ideally trained Catholic Actionist. His "Idea of a University" merits a place as one of the gospels of Catholic Action.

In an age characterized by smug materialism and apathy Newman rose as a prophet, like Carlyle, to condemn "our rag-gathering age . . . these trivial, jeering, withered, unbelieving days." But to Catholics in particular Newman addressed his words of burning eloquence. He pleaded with them to take an active part in the life of their nations. Pius XI declared that "In view of the public good, which is principally moral and religious, Catholic Action will not exclude the participation of its adherents in public life in all its phases" (Letter to Cardinal Bertram).

In one of his commentaries St. John Chrysostom emphasizes the method of the Apostolate as taught by the Divine Master. It is one of gentleness, of meekness and forebearance, with all the simplicity of the dove. In such wise the wolves of the world are to be overcome by the sheep. "As long as we remain sheep," wrote the Saint, "we shall conquer. If we become wolves we shall be conquered, because the help of the Shepherd, Who feeds His sheep but not wolves, will be wanting to us." To the lay apostolate of his dreams Newman preached the necessity of tolerance. By tolerance, courtesy and gentleness, he saw, Catholics would work more good than by any form of violence. That lesson, taught with such emphasis in "The Idea of a University," he repeated in the "Present Position of Catholics in England," the "Reply to Gladstone" and in the famous "Apologia."

This, then, is Newman's admonition to the Catholic Actionist: that by personal sanctification and intellectual training he should first equip himself for the apostolate. "Every soul," he said, "that raises itself raises the world." That having perfected himself according to his ability he should go among men working good. *Agere sequitur esse*—action follows being. But he should go, as the very first Apostles went, as a sheep among wolves, possessing at all times his soul in patience, tolerance and universal charity.

LIAM BROPHY, B.Ph.
Dublin, Eire

INTERFERING WITH FOOD PRODUCTION

IT appears possible at this time that at least some farm products may become scarcer in the course of the present year. And that for an unfortunate reason: inefficiency and dilatory practices on the part of Government agencies which have the power to dictate to growers and manufacturers the policies they are expected to pursue.

It is in the issue of the *Weekly Digest* for January 22nd the American Institute for Food Distributors advises its clients:

"Present outlook is for materially smaller food production in the United States during the next twelve months. Many farmers and most food processors have no choice but to cut production plans. War Food Ad-

ministration is dangerously delaying national plans for food production, which will require several weeks to negotiate and put into effect—probably too late to justify growers and food processors in taking extreme risks during the time when they know that the end of European war is approaching."

In the light of information presented in an article on "Dangerously Bad Planning," contained in the same issue of the publication, these statements do not appear exaggerated. It is said:

"Farmers and food processors are eager to plan maximum production, one way to increase gross earnings . . . But as long as they do not know Federal plans and have no positive information about wages they are to get in the shape of prices or subsidies, they have no choice but to move toward arranging for whatever food pro-

duction in 1944 they believe will best protect themselves."¹⁾

Equally serious are the reasons said to be responsible for the delay. The article asserts, the *Washington Food Report*, issue of January 15th, showed that "complete food production plans with price and subsidy questions tentatively settled by WFA and OPA had been in Judge Vinson's office for several weeks, but were being deliberately held up, under instructions from the White House, in efforts to force Congress to approve 'roll back' subsidies demanded by organized labor—subsidies for meats, butter and peanut butter, of minor importance in the cost of living."

A further deterrent to planting is last year's experiences. A correspondent in Oregon drew our attention to a meeting of growers, conducted at Jefferson in that State on December 17th for the purpose of discovering whether something could not be done about "the thousands of tons of carrots in their possession and no market." Last spring at planting time, so the complaints ran, they were promised twenty-two dollars a ton for their product. With the OPA hiking the ceiling price on canned carrots from four to twelve points a can, and then refusing the canners additional tin, the growers found themselves facing a heavy loss. An editorial, printed in the *Capital Journal*, of Salem, with the appropriate title "Carrots Point-Throttled," closes with the statement:

"Such OPA blundering and throttling the free movement of canned goods is not confined solely to carrots. Dealers report that peaches, rated at 27 points a can, and other fruits are a drug on the retail market. Yet the Government pleads with farmers to grow more and more fruits and vegetables for which it by its blundering tactics destroys the market."

The picture of conditions existing in Oregon

would not be complete without an account regarding the absence of cider from the Christmas market in an apple growing State, released on the 17th of December last by the United Press. The account states:

"Virtually no cider is being manufactured. Many manufacturers just went out of business. Harry Johnson, pioneer manufacturer of Portland, one of the few major producers left in business, turned out only 35 barrels, in contrast to his normal annual production of 1,200 barrels of 52 gallons each."

The "processor" is reported to have said, "many hundreds of thousands of bushels of cider-quality apples are rotting on the trees."

In consequence of experiences of this nature discontent among farmers and manufacturers is quite general. The attack on the Secretary of Agriculture by James C. Quigley, Democratic Sectional Committeeman for Nebraska, reported by the Associated Press on January 18th, is just one emanation of the bitter feeling which pervades many a farming community. Characteristic of the present situation is Quigley's further allegation: "The Agricultural Department has sold out completely to the Farmers' Union." That is, the national body which is constantly under fire, particularly by readers of the *Nebraska Union Farmer*, some of whom demand secession of the State branch from the parent organization.

These happenings should not be lost on the people; they should remember them whenever those bearing gifts in times of economic distress promise them a grand New Deal. And that may happen before long. The New Deal conceived by the Brain Trust may be dead; not so the new dealers. They will come out of their holes whenever post-war planning begins to take shape.

F. P. K.

EXTRA PAY FOR HAZARDOUS WORK

WRITING in behalf of the country's coal miners,²⁾ we stressed, in favor of higher wages for the men engaged in so hazardous an occupation as is theirs, what Hendrick B. Wright contended for over seventy years ago: "The standard of wages should be regulated by the kind of employment and particularly the exposure of life and limb that is incident to such employment." A demand granted no consideration under a regime

which thought warranted the policy to buy labor as cheaply as possible in an open market.

From the *Monthly Digest to Members of Congress*,³⁾ supplied by the Bureau of Labor Statistics, it appears that the very demand advocated by us as applicable to coal miners, is being observed at the present time in regard to the men of the merchant marine, the "American seafaring personnel" the official publication speaks of. They receive, in the first place, war-risk bonuses, the amount of

¹⁾ Loc. cit., N. Y., Vol. 33, No. 1, pp. 1, 2, and 12.

²⁾ *Social Justice Review*, December, 1943, pp. 263-65.

³⁾ Loc. cit., p. 3, Dec. 31, 1943.

which varies with the risks to which the crews of ships are exposed. Voyage bonuses range from 40 to 100 per cent of basic monthly wages, depending on the zone. "If the enemy attacks a port or anchorage during the presence of a vessel," so runs the official information, "each crew member and officer receives a \$125 bonus. A bonus of \$5 daily is payable to each crew member and officer while a vessel is within specified areas. If a United States flag vessel is lost the war-risk bonus continues at the same rate until the seaman arrives at the port where he is no longer exposed to marine perils whether due to war or non-war conditions." The Maritime War Emergency Board—established at the request of management and labor—defines war-risk zones and establishes bonus rates.

The exigencies of the war have made necessary the adoption of these grants, paid to seamen who must face special hazards created by the war. No one will begrudge them these payments. But why not extend this policy to other workers who, while rendering society indispensable services, risk their health and their lives to a greater than average degree? According to the Minerals Yearbook, 1940,⁴⁾ 890 bituminous mine employees were killed by accidents in the previous year. Non-fatal injuries were estimated at 41,500. But it so happened that only one major disaster occurred

at bituminous coal mines in 1939, a major disaster being defined as an accident causing the loss of five or more lives. The single disaster was a mine explosion on July 14th, in Webster County, Kentucky, in which twenty-eight lives were lost.

Another case in point is that of the longshoremen. According to the statistical digest previously referred to, in 1942 over 138 employees were disabled for every million employee-hours worked in the longshore industry—"a rate nearly seven times that for all manufacturing industries and unequaled in any other industry for which comparable figures are available." While general disregard for safety in the industry is said to be due to the casual nature of longshore employment, the official publication blames also "the constant pressure for speed in completing each job." Even a minimum of safety instruction for workers and supervisors could do much to reduce injuries, the report says.

Seamen, miners, fishermen and longshoremen, all of them accept hazards, as do structural steel workers, for which they deserve to be compensated. A civilization which can find the money to reward lavishly the denizens of Hollywood, and all their kith and kin who dance and fiddle, must be able to grant justice to men whose services are indispensable to the production of needed commodities.

F. P. K.

Warder's Review

The Herd and the Wolves

IN the story of his life, known as *Wahrheit und Dichtung*, while speaking of his student days at Strassburg—the German university in French Alsace-Lorraine—Goethe dwells on the satisfaction the suppression of the Jesuits and the confiscation of their property in 1767 gave the Protestants of the city. What had occurred a few years prior to his arrival in the ancient municipality, remained a subject they loved to discuss. "The Jesuits' downfall," he writes, "occasioned the greatest satisfaction, and not without a degree of pleasure did the Protestants witness the sale of their wine, the removal of their books, and the transfer of buildings to another, perhaps less active, order."

A quarter-century later the Jacobins from Paris pulled a large liberty cap, made of tin and

painted red, over the top of the noble spire of the great cathedral, while in the market places throughout the Alsace the guillotine accomplished its bloody mission. Goethe does not refer to this tragic development in his reminiscences, although he may have had the reign of terror in mind when he wrote what we have related. For he adds to his remarks on the attitude of the Protestant citizens of Strassburg toward the expulsion of the Jesuits this considered statement:

"How happy people are whenever they are rid of an opponent, yes, even a guard; the herd does not consider that where there is no strong hound it is exposed to the wolves."¹⁾

Human nature has not changed, nor has human behavior, since this was said by a great philosopher-poet one hundred and forty years ago. Those who would destroy society are well aware of men's inclination to be rid of their mentors and faithful leaders. Hence they direct their attacks against those opposed to subversive doctrines and the conclusions drawn from them.

⁴⁾ Loc. cit., Wash., 1940, p. 1488. Publ. by Bureau of Mines.

¹⁾ Aus meinem Leben. Part two, book nine.

More Compulsion in Education

IN our days the right of the State to impose on the people compulsory education is taken for granted. This was not always so. What is in fact a child of the Great French Revolution found no favor even with some of the prominent promoters of that epochal event. But Danton carried the day with the declaration: "The children belong in the first place to the Republic, and only after that to the parents." Hegel underpinned this doctrine with his concept of the State, so that in the end in some countries men were willing to concede to that omnipotent power even monopoly of education, without regard for the rights of Church and parents. Compulsory education is but a sequel of these developments.

The present drift of political thought and theory undoubtedly favors the extension of public education. The State having assumed increased responsibility for the welfare of all and sundry, it seems an obligation to direct the intellectual development of the people in accordance with approved theories.

This development appears in the recommendation of a White Paper, issued last year by Richard A. Butler, British Minister of Education, to make study in young people's colleges compulsory up to the age of eighteen. At least so the *News Letter*, published by the American Labor Conference on International Affairs, reports. According to the same source, attendance will be either for the equivalent of one day each week, or for a continuous period in each year.

Technical, commercial, art and general adult education is also to be extended, under schemes to be developed by local education authorities. The financial allocation for technical education will be more than three times as large, it is said, as that proposed in the White Paper.

It is furthermore characteristic of present trends that provision of meals and milk will be made obligatory in all schools, in accordance with the recommendation of the bill. Shoes and clothing will be provided without charge, if necessary, for poor children.

Compared with the exaggerated value the State now attributes to school training, a certain passage from Ben Robertson's epic of a patriarchal pioneer family of South Carolina provides food for thought. "We have never been so fearful of illiteracy in the South," states this writer, now a war correspondent, "as others have been in other sections of the Union—after all, General Forrest

could barely spell a word. We believe in education, but we realize that we must pay its price—many bright flowers of the mind have been crushed by a public education."¹⁾

For the Sake of a Game Preserve

BEFORE the Royal Commissioners in 1517, at a time when not a few English husbandmen were "thrust out of their own," to quote St. Thomas More, evidence was presented of wholesale enclosures here and there: "three hundred acres in one place and three hundred in another, with the refrain in each case 'and the inhabitants have departed.' Nay, in one case, that of Stratton Baskerville in Warwickshire, where 'twelve messuages and four cottages' were 'decayed' and six hundred and forty acres of land enclosed, 'so that eighty persons there inhabiting were constrained to depart thence and live miserably,' the clearance seems to have taken place all in one day."²⁾

In such manner were men in the early sixteenth century driven from the land in England, step by step with the unfortunate results to which not merely the economic history of the English people testify. But while we deplore the blindness of those responsible for enclosures, continued time and again, it is under our very eyes history is repeating itself. And it is by no means the factory farm we have in mind; people are being forced off the land also in the interest of an approved conservation program. With the result that in one case one hundred and sixteen families in Missouri were obliged to leave their homesteads, to make room for a game sanctuary.

This deplorable fact became known only when opposition arose in the Constitutional Convention of the State, in session since the beginning of November of last year, to reenact the provision of the organic law of the State granting the Conservation Commission wide powers. "Delegates Brown and Oliver Downes," so the Associated Press reported from Jefferson City on December 8th, "farm-delegates from Crawford County, want to restore those lawmaking powers to the Legislature."

The reason for this reaction was plainly stated by a third delegate who said he had voted for the Conservation Commission in 1936 and 1940 but

¹⁾ Red Hills and Cotton. N. Y., Alfred A. Knopf, 1942, p. 87.

²⁾ Ashley, The Economic Organization of England. London, 1914, p. 60.

was transferring his allegiance to the other camp. Here is his story:

"The Commission had a meeting down at Poplar Bluff to feel out the public on a game refuge in the Mingo drainage district in Stoddard and Wayne Counties. Everybody there was against it except a preacher from Sikeston, who said he'd like to have a place to hunt and fish.

"The Kiwanis Club at Bloomfield passed a resolution against it. But the Commission studied for eighteen months, then recommended the Government take it over for a migratory waterfowl refuge.

"There's one hundred and sixteen families which will have to move out. I don't care if there were just one. They ought to have some rights over ducks and bullfrogs."

It is not, however, merely the right of the families who are to be evicted demands consideration. It is the welfare of society at large is affected by uprooting so large a number of people from the land they have been accustomed to think their own. And that at a time when another Federal agency is striving to graduate farm tenants into the class of farm owners. The lot of the migrants is sufficiently known; but what assurance is there that not at least a part of the evicted Missouri farmers will be found on the road, once they have lost touch with their native soil? Our floating population should rather be checked than added to. It is the source of a large part of the delinquency, criminality and prostitution which are more than merely disturbing symptoms of social ill health at the present time.

Article II, Section 1 of the Constitution

IT is a little known fact that Adolf Hitler was not a citizen of Germany until early in 1932, or shortly before he became a candidate for the office of president of the Republic, in opposition to Hindenburg. He was, in February of that year, created a State Councilor in Brunswick, and thereby attained citizenship. A remarkable phase in the strange history of his rise to power, that most spectacular phenomenon in an early chapter of the "History of the Mass in the Twentieth Century" to be written some day. Like Huey Long, Hitler appealed to a people depressed by unemployment, loss of property, and a hopeless outlook into the future. It is true, there were also those who intended to use him for their own purposes, but without the backing at first of the *volonté générale* he could not have reached Berlin.

Had the Germans exercised a little sound nationalism in the spring of 1919, they might

sibly have escaped the terrible fate the Austrian has prepared for them. Unfortunately, the framers of the Constitution adopted at Weimar lacked the cautious wisdom exercised by that distinguished group of men to whom our nation owes its fundamental law. The provision of Article Two, which has to do with the Election of the President: "No person except a natural born citizen . . . shall be eligible to the office of president," represents a deliberately chosen precaution, adopted by farsighted men who had at heart the future of the United States they helped to create.

Faced by the evident willingness of progressives, radicals, and communists to resort to any kind of a new departure, one feels grateful for the assurance that because of the provision of the Constitution referred to, one danger will be spared us. Regarding the willingness of certain people to try anything and everything, let us refer to Edgar Kemler's admission: "The New Deal is so wide in its scope, so tolerant of the most dubious experiments that it lacks any sense of direction or continuity."¹⁾ But exactly they are essentials of good government. Let us remind our readers that the book, from which we have quoted, is, according to the subtitle: "An Ethical Guide for New Dealers"? Its publishers are the American Council on Public Affairs.

Contemporary Opinion

BURKE was right when he appealed to tradition against Paine and the new innovators who held that a country could wipe out its past, and adopt an entirely new constitution and theory of society as easily as an individual might change a suit of clothes. Burke was right when he said society was indeed a partnership between the living and the dead, and a partnership in all service, in all art, in every virtue and in all perfection. The French revolutionary armies were wrong when they sought to impose new constitutions on the continent, not heeding whether the republican idea answered to the native genius of the people or not. And Talleyrand had truth on his side when he appealed to legitimacy as the test: "A legitimate government," he wrote, "be it monarchist or republican, hereditary or elective, aristocratic or democratic, is always the one whose existence, form and mode of action have been strengthened and sustained over a long period of years,

¹⁾ The Deflation of American Ideals. Wash., 1941, p. 72.

even over centuries." He was but repeating what Bossuet had said before him—"The State to which long lapse of time has accustomed the people should be preserved." There was not in this theory of legitimacy a recognition of divine right in any particular form of government.

JAMES DEVANE
The Irish Rosary

The Reverend J. E. Coogan, S.J., is an exponent of the theory of the free will and presents a very scholarly argument for his position in his paper, "Some Criminologists and Free Will."¹⁾ He takes to task those criminologists who advocate the theory of determinism and hold with Dr. Harry Elmer Barnes that "There is not the slightest iota of choice allowed to any individual from birth to the grave." While acknowledging that "whatever obscures the mind in its perception of motive impairs the freedom of the will," the author contends that freedom of choice is a universal experience and agrees with William James who says that, "The whole feeling of reality, the whole sting and excitement of our voluntary life depends on our sense that in it things are *really being decided* from one moment to another, and that it is not the dull rattling of a chain that was forged innumerable ages ago." The author believes that the freedom of the will explanation of human conduct offers far greater possibilities for the future of mankind than does a deterministic philosophy.²⁾

Federal Probation

Jakob Burckhardt saw in the State the incarnation of power: and power as such he held to be an evil thing. Here he comes very near to Lord Acton's political philosophy. In the safe seclusion of the city-state of Basle, keeping a skeptical watch over the fate of three great Powers, France, Italy, and Germany, he inclined to agree with Aristotle who denied the character of "State" to the rapidly growing Great Powers of the ancient world. The boundaries of a State should be limited by what the human eye can span.

Corresponding to this, Burckhardt saw in the rising modern mass-states an organized threat to the whole of human culture. He analyzed the full danger of the plebiscitary dictatorship of Napoleon I as he had himself consciously experienced it in all its stages and uttered warnings

against the imitation of that dictatorship under a lesser man, Louis Napoleon. He also refused to trust far either the new Italian National State or Bismarck's *Reich*. All outward show is deceiving. The foundations are not solidly built. The great crisis which began in 1789 will have far-reaching effects. Greater crises are ahead of us. Here Burckhardt's analysis of history has much in common with the thought of his great contemporaries Nietzsche and Alexis de Tocqueville. And here Burckhardt can serve us as guide in the darkness of our crisis-shaken present.

J. P. MAYER¹⁾

A veteran guard at the Chicago Art Institute ventured the opinion several years ago that Catholics were poorly represented amongst the visitors there. Had he been a guard at the baseball parks he would have found a difference. We are second to none as *fans*.

Philosophers tell us a normal person loves games. And no one doubts the wisdom of our spiritual guides the last few generations when they urged our youth to take a prominent part in sports. But it is reasonable to ask the question if our youth did not take the advice to play too much to heart . . .

We all agree with Saint Thomas that a man cannot live without pleasures, but we fail to understand that only the highest form of pleasure will satisfy a man fully conscious of his soul. Our scholars place the artist just beneath the saint, as the supreme flowering of man, yet the halfback has more honor among us. Some of us neglect our duty to study.

C. V. HIGGINS
*Liturgical Arts*²⁾

Twenty years ago Dr. Hensley Henson warned the country that it was living on its spiritual capital, which was rapidly becoming exhausted. The war has made further heavy drains upon that capital. There is the breakdown of sexual standards; the very idea of chastity is becoming not only more than men and women can bear, but more than they can understand. There is the enormous threat to all settled domesticity in the uprooting not only of men but of virtually all women under forty-five from any sort of home life. There is the "decivilizing" character of a vast deal of military training, which is for the most part not only

¹⁾ Published in *Federal Probation*, Vol. VII, No. 4.

²⁾ Fr. Coogan is Director, Dept. of Sociology, University of Detroit.

¹⁾ From a review of Burckhardt's *Reflections on History*, now published in an English edition.

²⁾ Vol. XI., No. 4, p. 93.

a useless but actually a disabling preparation for any sort of civil life. There is the totally disproportionate increase in mass production involved in munition-making, which has something of the same effect. There is the spurious social objective of "Full Employment" which, in so far as it is accepted, tends to undermine every Christian criterion of work and makes man a function of the economic process. There is the "social service" mentality which leads Mrs. Montagu Norman (the name is somehow familiar) to tell a conference of the British Federation of Social Workers that they "belong to one of the finest professions in the world, which owing to the foresight of Sir William Beveridge *might be one of the largest.*" In the nineteenth century reformers were wont to complain that one-half of the world did not know how the other half lived; in the twentieth century, it seems, they will be professionally employed in telling them on what terms they shall do so. Finally, there is the huge psychological question of how a people who have had an over-riding purpose imposed upon their lives by the necessity of organizing for survival are to retain their vitality when the advent of peace deprives them of it.

Christendom,
A Journal of Christian Sociology¹⁾

Mindful of the present-day opposition to the Vatican on the score of its condemnation of Communism, the report of the Foreign Policy Association (issued in January) comes as no surprise. Sherman S. Hayden, assistant to the president of the association, who made a survey of the situation, says in his report that "Soviet Russia's rise to power in Europe and an expected period of unprecedented anti-clericalism in Italy will be among the grave problems confronting the Vatican after the war. The predominance of Russia on the Continent will impose the necessity of reckoning anew with atheistic Communism, and the past Vatican policy of unswerving hostility may make this difficult."

We feel certain that the Vatican is mindful of the difficulties that await her in the future. We are equally certain that she will have the strength and courage to meet with the situation. Christ, her founder, foretold that the "Gates of Hell shall not prevail against it."

MSGR. EDWARD F. HAWKS
Standard and Times
Philadelphia

¹⁾ An editorial. Oxford, Sept., 1943, p. 69.

Fragments

NO less a historian than the late Lord Acton wrote, in the "History of Freedom and Other Essays," p. 210: The Catholic religion alone will not suffice to save [the modern world] . . . unless the Catholic idea equally manifests itself in the political order. The Church alone, without influence on the State, is powerless as a security for good government.

Racial intolerance, practiced by conquerors, is not such a new thing after all. It appears from "Irish Historical Documents, 1172-1922," recently published in England, that the "Statute of Kilkenny" interdicted intermarriage, concubinage or fostering between English and Irish. No Irish were to be admitted into any cathedral, collegiate church, or house of religion "situated among the English."

Hope that Switzerland too may go red is expressed by Max Mandellaub in the *Nation*: "No Hapsburg, no Franco, no Darlan looms as potential head of a post-war Switzerland, but the inevitability of a revolutionary situation in Europe is not accepted without apprehension . . . In the pulse of the Swiss people sounds the heartbeat of the people of Europe fighting for the promised century of the common man."

Louis Adamic, who has been taken to the heart of our liberals and Progressives, is called by the *American Serb*, "a Slovenian immigrant, and otherwise a well known Communistic spokesman with keymen in many Government departments." The Serbian Natl. Defense Council of America publication accuses him of conducting a "widespread press and radio campaign against the Serbian people."

In speaking of the decline of Venetian commerce in the late Middle Ages, William Dean Howells, in his "Venetian Life," states: "In that day, as our own, private English enterprise was employed in piratical depredations on the traffic of a friendly nation."

Commenting on the decision made at the Teheran Conference on Austria's future, the *Economist*, of London, observes that the country has been given freedom to starve.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Blocking Progress

ONE of the first steps in social wisdom is to combat conditions that are clogging the growth of Christian social life—parasitical conditions within our democratic social framework springing from diseases of Democracy. These diseases, such as that the making of money is the primary purpose of one's position in life, spring from the enthronement in minds of false social dogmas. And for the *dethronement* of these false social dogmas, there is needed, what is called in the phraseology of the modern world a revolution of values . . . There is needed a revolution in our way of looking at the State's economy; a recognition that we are now and have been for generations under a Liberal and un-Christian form

of political economy, ultimately deriving from a Liberal and un-Christian political philosophy of life and values. There is needed a revolution of mind to our moral inheritance of Christian philosophy, that the individual, whether the individual artisan or the individual property owner, or the individual trade unionist must be bent to serve the interest of the common social good, that the tariff-protected corporations, making amazing and stupendous profits out of public necessities, must be strangled; that lock-outs and strikes and mass unemployment must end; and that society, under a Christian Canon, has the right to impose its own terms on "labor" and on "capital," the belly and the members, two constituent parts of the organic State.

*The Irish Rosary*¹⁾

War and Reconstruction

Profit From Past Experience

STILL somewhat vague are the plans for the tremendous task of demobilizing our armed force of some ten million men after the war. While much has been said about the necessity of detailed planning on this score, especially as concerns employment, little of a concrete nature has thus far been advanced.

Knowledge of the manner in which the problem was handled at the close of the first World War or, as some would say, mishandled, should help prevent the making of the same mistakes after World War II. A great service has therefore been rendered all who are interested along these lines by the *Monthly Labor Review*. It is in the December issue this Labor Department magazine publishes an extensive interpretation of the "Public Attitude Toward Ex-Servicemen" in the years immediately following the Armistice.

Culled largely from metropolitan dailies and labor weeklies, the account discusses the heartache, the social dislocation, the economic effect of "dumping" millions of men onto the labor market in 1919. Various groups of business men, civic organizations, military councils and churches rushed helter-skelter to help the men who had been mustered out of service, but the efforts seemed to lack knowledge of what to do or direction.

As now, all too many looked to the Federal Government to create or provide employment for

soldiers and demobilized war workers, but the majority recognized properly that lesser political units—cities, counties or States—should assume the task of relocation.

The *Monthly Labor Review* points to a serious problem of readjustment by showing how servicemen returned to find their former associates promoted to higher positions, whereas they were returning to jobs at their old level, or even below. While employers in possibility the greater number of cases were willing to rehire their former employees, the latter often held out for better paying jobs. This was particularly true in the case of farm hands who were now attracted to the cities.

A problem that will be intensified after the present war, "will women workers surrender their positions to the men in service?", was acute even twenty-five years ago. Newspaper reports are cited by the article to show that the increased employment of women was responsible for bitter feelings and for retarding the absorption of ex-servicemen into industry.

And, as now, reformers sought to relieve the burden of industry by suggesting the wholesale settlement of soldiers on the land, chiefly reclaimed waste land. The plan found little favor with the former members of the armed forces, however, who seemed more interested in a possible bonus than a life of hard work on a farm, es-

¹⁾ This publication, edited by Black Friars, should be in every Catholic Reading Room.

pecially those who neither knew nor cared anything about farming.

The facts are set forth in the hope that they will set serious minded men and women to thinking about the enormity of the task that will (we hope soon) be ours, and to examine plans in the

light of our former experience. Bleak as was the picture after the last war, it will not even rival that of the coming post-war period unless a conscious attempt is made to plan for the effective transition of so many millions of men from military to civilian life.

The Family

The Wide Gulf

THE chasm separating the ideal from the actual condition seems at times unbridgeable to struggling man. In the social sphere the separation often appears to be complete. Admitting the reality and the power of the will, we must likewise admit that external forces seem bent on robbing man of this keystone of his manhood.

For the condition in which well intentioned men and women find themselves today, beset by a whole host of isms, including atheism, materialism and secularism in particular, is certainly not pleasant to behold. All the more strange is it, therefore, that so few writers are willing to come to grips with the problem.

A shining exception is Fr. Leo J. Sweeney, C.M. Writing in the *Homiletic and Pastoral Review* for February, he manifests an unusual awareness of the gulf between the real and the ideal. Today's Christian, he remarks, is born "with two strikes on him from a moral point of view. He must try to live in two opposing worlds—the Christian world of high idealism and a world which has become a sink of iniquity. The conflict becomes intolerable for many."

Although acknowledging the individual's fundamental primacy, Fr. Sweeney nevertheless points out that too much emphasis is placed upon the responsibility of the individual and not enough on the group. And the individual is harassed by the vexing problem of applying moral principles to the great variety of modern complex situations, whose solution causes difficulty at times even to the trained moral theologian.

There are two points in the article worthy of particular notice. One concerns the success of the earlier immigrants to our country in coping with problems. By maintaining the religious and cultural traditions of their homelands they were able to adhere to fundamentals. Then too, life followed a relatively simple pattern. But today these customs and traditions have been diluted if not overwhelmed "by the new way of life," and life has grown inordinately more complex.

The second point follows as a corollary. Picture the average family in the pews listening to the average sermon on the Holy Family, their ideal. This is the family, says Fr. Sweeney, that is "living within a system by its nature utterly and completely inimical to family stability . . . Does the fish create the element in which it exists? Does man provide the oxygen which he breathes? Does the individual provide the social system in which he lives? Rather he is its creature and not its creator."

It is a commonplace among social scientists, the author notes, that of the seven binding forces of the stable family all but one, that of affection, have disappeared in whole or in part—a condition attributable to the false philosophies governing so much of our mode of living.

"And what is the pewholder going to do about it?" he asks. "The good father and mother who are completely bewildered by the chasm between the ideal family of the pulpit and the family which is a victim of the industrial system? How far apart they are! The good father and mother pray and pray, and exhort and exhort, and sometimes weep and weep and wish and wish. But the more they pray and exhort, weep and wish, the greater the disintegration, disorganization, atomization and instability of the family."

The remedy proposed commands our attention. The effective answer, says Fr. Sweeney, is the Catholic Church. "But it must be the Church socially informed—the Church keenly aware that it is moving in the orbit of secularism . . . That the secular order is the real enemy of religion and morals, is the most obvious social phenomenon of our age."

It should be emphasized that the Church in this instance does not mean merely the bishops or priests. It includes also the laity, acting in conjunction with their spiritual leaders, seeking to effect the reconstruction of the social order which has produced such tragedy. And to help produce "the Church socially informed" is an obligation the laymen cannot well escape or shirk.

Catholic Action

Action Follows Theory

A FEW years ago a well-known English priest inquired whether it was correct to speak of any "Apostolate," except that of the Bishop. This reply came from Fr. George Burns, S.J., of Loyola Hall, Rainhill, Lancs:

"Pius XI gave us the answer: 'Catholic Action is . . . a true apostolate in which Catholics of every social rank take part . . .' (*Acta*, 1929, p. 384).

"The laity have a true share in the apostolic mission of the Church and 'can act upon their own initiative in all that is approved by the Church.' This last quotation is from a speech delivered in Rome on December 8, 1930, by Cardinal Pizzardo.

"The work of the laity enjoys a quasi-sacerdotal dignity. True obedience brings special blessings."

It is not, however, fear of intruding on a sacred preserve accounts for the unwillingness of all too many American Catholics to take up the Apostolate, but rather ignorance of their mission, and indifference.

Under the auspices of Canada's Episcopal Committee on Social Questions more than 140 delegates from twenty-five Canadian Dioceses

and all nine Provinces of the country assembled in Toronto on February 5-6 for a series of conferences. The two major subjects discussed were "Industrial Relations and Wages" and "Rural Life and Co-operation."

Toronto's Archbishop, Most Rev J. C. McGuigan, was host to the delegation, which included two representatives from the United States, Most Rev. Francis J. Haas, Bishop of Grand Rapids, and Fr. Raymond A. McGowan, of the Social Action Department, NCWC.

The delegates had been nominated for their special knowledge of the questions under discussion. Among them were labor leaders, manufacturers, officers of co-operative and credit union organizations, seminary professors, and parish priests. In his welcoming address Archbishop McGuigan pointed out that there cannot be an enduring peace without a solution of the social problem. Even today, he added, "there is unrest among the masses of the people and the richer classes are disquieted." After the war, the prelate asserted, radical leaders will make the most of their opportunities. Hence it devolves upon Catholics to use their opportunities to make known the social doctrines of the popes, the Catholic Church and Jesus Christ.

Social Education

Let Us Not Beat The Air

IN general the members constituting the rank and file of societies of any kind must be classed as passive in their attitude, even though they may be called "active" on the roster of the organization. As long as they pay their dues they are considered to be "in good standing," although their indifference is an element of weakness in the fabric of the association to which they have attached themselves.

Despite the noble purposes to which the Central Verein is devoted, we cannot, unfortunately, declare our organization to consist of activists. To a large extent this condition is due to a lack of knowledge of the CV's program. All too few are the members able to give an intelligent account of the chief purposes of our association: to promote Catholic social action in accordance with the instructions contained in the Encyclical letters of the Popes, from Leo XIII to and including Pius XII.

The leaders of one of the most successful labor organizations of the country, the International

Ladies' Garment Workers' Union, appear fully aware of the need of planning for the future and also that such planning will prove futile unless it is sustained by well instructed members. Education of the recruits is, therefore, demanded.

Mark Starr, writing in the *American Federationist*, declares the organization has achieved "exceedingly good results by insisting that while the new member is paying the installments on his initiation fee, he must attend four class periods to learn about his rights and duties as a union member." Locals of some unions, the writer reports, are conducting lunch-hour classes and setting up meetings immediately after work with movies and other visual aids to help new members appreciate the movement of which they are now a part. Some unions arrange week-end institutes for this purpose and insert feature articles in their journals aimed at the new member and his family. And these are but a few of the many efforts of an educational nature the L.G.W. Unions engage in. And we, who are called to promote a greater cause?

"To the laity is entrusted a mission," declares our Holy Father in an important encyclical, "than which noble and loyal hearts could desire none higher, none more consoling. This apostolic work, carried out according to the mind of the Church, consecrates the layman as a kind of 'Minister to Christ,' in the sense which St. Augustine explains as follows: 'When, Brethren, you hear Our Lord saying: where I am there too will My servants be, do not think solely of good Bishops and clerics.' You, too, in your way minister to Christ by a good life, by almsgiving, by preaching His Name and teaching whom you can."¹⁾

Is any one rash enough to assume it is possible

to engage in Catholic social action unprepared for the manifold and serious tasks confronting us and for those that lie ahead? And let no Catholic say he is not interested or called to this work. Pius X, of blessed memory, in 1905 declared: "It is plainly necessary to take part individually in a work so important, not only for the sanctification of our own souls, but also in order to spread and more fully open out the Kingdom of God in individuals, families, and society. Each one working according to his strength for his neighbor's good by the diffusion of revealed truth, the exercise of Christian virtue, and the spiritual and corporal works of charity and mercy."

Rural Problems

Plowing Matches

IN many parts of Europe plowing contests have been an annual feature of village life. The custom has also been fostered in Nova Scotia, where even the war has not abolished it.

From a press release issued by the N. Y. State Colleges of Agriculture and Home Economics we now learn that early in December a plowing contest was conducted at Cazenovia, N. Y. It is stated in the information:

"Farmers of this community know how to turn the furrows, and how to adjust their tractors and plows.

"In the third plowing contest here, district agricultural engineer George Allen could suggest no improved adjustments for the tillage machines, for practically the first time in the two-year history of his work with farmers."

Competition is said to have been keen as all the farmers were trying to take honors from the established champion, "who nevertheless won the third consecutive plowing contest with an old 10-20 tractor and well-adjusted 18-year old two-bottom plow."

It is all the more desirable that plowing matches should be instituted, because the controversy regarding the reasonableness of using the plow in the fashion so long prevalent is developing theories which should be either sustained or disproved by practice. It is therefore greatly to be wished for that the art of plowing be promoted by contests which have proven useful wherever they have been introduced.

With the twofold purpose in view, of conserving the soil and of promoting a new source of income for farm owners, farmers in some parts of

the country have been induced to plant black locust trees. In Benton County, Missouri, to name an instance, a farmer planted seedlings in the spring of last year, 98 percent of which, he has reported, have survived. Encouraged by this result, he obtained 3000 locust seedlings in the fall with the intention of providing both a woodlot and a windbreak for his farm.

For the present, this farmer will earn the \$15 soil building allowance granted by the agricultural conservation program, while in the end the woodlot will yield him a good quality of fence posts. According to the rural weekly which yielded us this information, windbreak trees will protect four times their height on the windward and twenty times their height on the leeward side.

It is unfortunate it needed a catastrophe to teach men what reason, a knowledge of their own best interest and of their obligations to posterity should have impelled them to do.

The extent to which mechanization of farming has proceeded in recent years is illustrated by an incident reported in the *National Grange Clip Sheet*. At Earlyville, Ia., a group of Grangers and others decided to harvest the corn on a neighbor's farm, because the owner was ill. In a single day, so the report goes, the men engaged in the task husked and cribbed the corn grown on thirty-seven acres.

By manual labor it would have been impossible for the group to accomplish that much in one day. But the farmers engaged in this endeavor brought with them eleven tractors, five corn pickers, three elevators and plenty of wagons "so that their big day's task was easily accomplished before sunset."

In other words, a veritable fleet of farm machines aided those engaged in this charity.

¹⁾ On the Function of the State in the Modern World. N. C. W. C. Ed., p. 37.

Credit Unions

The Year's Reports

ORGANIZED shortly before the advent of the period of prosperity caused by the war, St. Cecilia Parish Credit Union, of St. Louis, has had a slow but steady and healthy growth. Forty loans were granted in 1943 to members of the union. In their annual report the officers have listed the use made of the money by the borrowers. The tabulation throws light on the various needs for funds that may arise in middle class families and the services a credit union may render deserving men and women temporarily in need of financial aid.

The forty loans granted during 1943 were used to make the following payments:

| | | |
|---------------------|----|-----------|
| Doctor Bills | 8 | \$355.00 |
| Fuel | 3 | 150.00 |
| Taxes | 5 | 170.00 |
| Small Loans | 5 | 127.50 |
| Clothing | 3 | 122.50 |
| Used Car | 1 | 75.00 |
| Used Tires | 1 | 15.00 |
| Tuition | 1 | 30.00 |
| Dental Work | 2 | 150.00 |
| House Repairs | 1 | 50.00 |
| Auto Repairs | 2 | 122.00 |
| Hospital | 1 | 50.00 |
| Surveying | 1 | 15.00 |
| Old Bills | 4 | 380.00 |
| Furniture | 1 | 50.00 |
| Merchandise | 1 | 500.00 |
| | 40 | |
| | | \$2362.00 |

St. Cecilia PCU closed the year 1943 with 126 members and assets of \$6,082.65.

First parish credit union in the State of Ohio is the St. Mary Parish FCU, of Assumption. This union holds other distinctions, however. It is a flourishing association operating in a region almost exclusively rural—abundant proof that a credit union is practical away from large cities and towns. It has adjusted its interest rates in accordance with the needs of its members, granting loans for a specified time without requiring payment of part of the principal each month. This conforms to rural conditions because farmers seldom have a regular weekly or monthly income, being dependent upon returns from their crops.

Three ways are open to us, L. S. Herron, editor *Nebraska Union Farmer*, told a meeting of co-operators: economic control by trusts and monopolies, economic dictatorship by the government, or free enterprise with co-operatives as the

Steady growth has been recorded since the formation of the union in 1936. At the close of 1943 there were assets of \$89,284.71, the holdings of 453 members. While there was \$37,690.97 outstanding in loans on December 31st, the amount loaned the past seven years was \$177,667.11. A flat rate of six percent is charged on loans up to \$200, five percent on loans from \$200 to \$500, and four percent on loans from \$500 to \$4000.

The attractive four-page report for 1943 discloses that members have saved almost \$90,000 since 1936; included in this figure is the \$3,543.84 saved by 132 children of the parish. At the end of last year \$1,366.69 was returned to shareholders in dividends.

Chief item of interest in the report of the St. Francis de Sales Parish Credit Union, St. Louis, for the year ending December 31st, is the "Statistical Data" at the conclusion of the statement. It discloses, among other things, that the organization's total loss for the year in bad loans was 73 cents. Certainly this is a financial record which the average commercial institution of comparable size can almost never equal.

While the union's volume of loans was markedly lower than in former years, \$5,833.50, the association is in excellent financial condition. A gain of some \$7,000 in assets is reported, now totaling \$41,818.34. There was a net increase of twelve members, the figure standing at 628.

Of particular significance in the operating expenses of \$1,074.65, including salaries, is the item for \$17.88 listed as having been spent for educational purposes. This is a phase of credit union practice that should not be lost sight of. Like other forms of co-operative endeavor, a credit union should seek to educate its members and others in the principles and practice of true co-operation.

Rounding out the first year of its existence, the St. Joseph's Federal Credit Union of Youngstown, Ohio, reported assets of \$1800 on December 31st, having made fifteen loans to members. Present membership is eighty.

This union is the first such association in the newly created Diocese of Youngstown. Mr. John Herrlich is treasurer.

regulator. Control by trusts and monopolies results in perpetual disparity and periodic depressions. Economic dictatorship by the government kills initiative, reduces efficiency and production, and ultimately destroys all the freedom.

SOCIAL REVIEW

Catholic Social Action

THE JOCF, women's section of the Young Christian Workers, of Three Rivers, Quebec, is following the example set in several other cities of Quebec and is organizing a special course for engaged girls to prepare them for marriage.

The course will consist of some fifteen lectures, one to be given each week. Priests, doctors, notaries and nurses will take part in giving the explanations of doctrine, psychology, physiology, law and economic preparation for marriage.

THERE is a gradual increase in the number of Catholic libraries in our country, but it is hardly commensurate with the needs of adult education. One of the latest of such institutions is the Thomas More Foundation, of Philadelphia, operating under a non-profit corporation charter. The project has the endorsement of Cardinal Dougherty.

The Library, to be operated by laymen, is patterned on the Malvern Retreat League. It will be open to all, regardless of race, creed, or color. The experience with similar libraries elsewhere has shown that they are used to a great extent by non-Catholics and are a source of conversions.

Bank Profits

FIFTEEN leading New York banks showed an average rise in profits in 1943 of 18 percent over 1942. Prices of their stocks now average 29 percent above a year ago. At the end of 1943 the resources of these banks were at the highest level on record. Accordingly, *The Outlook of Standard and Poor's Corp.* (January 17, 1944) concludes that "leading banks generally achieved substantial earnings improvement in 1943."

Recent rise in profits of banks has resulted mainly from their increased holdings of Government obligations. In fact, bank profits have expanded with the steady growth of Government debt. The banks, in other words, have profited substantially from the financing of war expenditures.

Government Farm Loans Increase

CREDIT institutions under supervision of the Farm Credit Administration, although providing credit only for a portion of the total number of farmers, continue to expand their loans. Of the total of \$587,869,000 of short-term credit advanced by Farm Credit institutions during the year ending October 31, 1943, \$497,489,832 came from 525 Production Credit Associations. This was 4.6 percent more money than was borrowed from

these local co-operatives in the previous 12-month period and 55.9 percent more than in the year 1939.

During the past fiscal year the Federal Farm Mortgage Corporation lent farmers 806 million dollars as compared with 626 million dollars in 1942, and with 452 million dollars in 1941. Total loans were larger than in 1942 principally because of the larger quantities of wheat and cotton put under loan and because of an increase in loan rates. Loans on corn were smaller than in 1942 since market prices were higher than loan values. Other commodities on which CCC made loans during the last fiscal year include barley, fiber flax, flaxseed, grain sorghums, linseed oil, olive oil, rosin, soybeans, and turpentine. Loans outstanding on September 30, 1943, totaled 445 million dollars as compared with 475 million dollars a year earlier.

Investing in Farms

REPORTS from various sections of the Middle West indicate that war workers are joining the parade of city folks who are buying up farm land as a hedge against the uncertainties of the future. Shop craftsmen are out-bidding farmers on tracts of from ten to forty acres, located near the cities where they work.

Land that went begging at \$65 and \$75 an acre 10 years ago is now bringing \$150 and \$200 an acre close to the big cities. "Land is a safe place to ride out any storm after the war. We'll eat," is the way the buyers of these small tracts explain their purchases.

War Marriages and the Family

WAR marriages do not, so a writer in the *National Week* contends, mean an equivalent establishment of new family groups. Families do not increase in proportion to the increase in marriages during war years. Men have been going off to fight, women into war plants. Wives live with parents or in rooming houses.

The marriage rate began to rise in 1940. But 20 percent of those who married in that year did not establish homes of their own. This rose to 25 percent in 1941, 35 percent in 1942, 40 percent in 1943, and will drop to 35 percent this year.

Similarly, more homes have been torn up by married men going into the armed services, or, in some cases, men and their wives. In the three years, 1942-43-44, the nation has lost 645,000 homes in this manner. Other compensating factors have taken care of this statistical loss in every year except 1943, when America wound up with a net loss of 66,000 homes. With that one exception the number of families has grown steadily. By the end of the war, it will stand just a shade under 40,000,000.

Strikes and Lockouts Forbidden

TWO Government labor bills, amending Quebec's labor legislation, became law February 3rd after they were given royal sanction by Sir Eugene Fiset, Quebec's Lieutenant-governor.

Strikes and lockouts in all public services are now forbidden; employers are obliged to recognize any labor organization grouping 60 percent of their employees and to enter into collective labor agreements; arbitration in all labor disputes is compulsory; police and civil servants are forbidden from affiliating with outside unions, and the principle of a labor relations board, to supervise the carrying out of the new laws, is also recognized.

Co-operation

PLANS for the observance of the centenary of co-operation during 1944 are being made by the Catholic Co-operative Committee on the Rochdale Centennial. Tentative arrangements call for a national one-day celebration at Notre Dame University, with the rural celebration scheduled to be held in Westphalia, Iowa. Emphasized at these and other rallies will be the history, philosophy, economic aspects and theology of the co-operative, and a study of Catholic co-operatives and "possibilities for tomorrow."

The committee, of which Rt. Rev. Msgr. Luigi G. Ligutti and Fr. Leo R. Ward, C.S.C., are co-chairmen, contemplates issuing some nine leaflets on phases of co-operation. These will include information on the principles and practical operation of co-operatives, accounts of successful co-operative experiments, official statements by the Holy Father and the American bishops on the movement, and historical development.

THE Centennial Year Congress of the American Consumer Co-operatives will be held in Chicago in October, according to the decision of the Board of Directors of The Co-operative League of the USA.

The invitation to hold the Congress in Chicago was extended by Central States Co-operatives which has its headquarters here and serves urban consumer co-operatives in Illinois, Indiana, Ohio and Southern Michigan.

Agricultural Research Center Planned

THE Inter-American Institute of Agricultural Sciences, at Turrialba, Costa Rica, will become a Western Hemisphere center of agricultural research and study, provided a plan announced by the Pan-American Union is carried out. The plan calls for organizing courses of study in plant diseases, development of new plant species and other problems, guided by competent agricultu-

ral scientists and with a student body representative of all the Americas. Dr. Earl N. Bressman is director.

Initial funds of \$500,000 have been provided by the United States through the Co-ordinator of Inter-American Affairs. A convention is being submitted for approval to the other American Republics, under which they also would contribute to the financing in proportion to their populations.

Cost of Living Index

HARDLY noticed by the dailies, the investigation of the Bureau of Labor Statistics Cost-of-Living Index is a matter of paramount importance. The Index, introduced years ago, has been used as the official Government measure of the movement of living costs upon which the "Little Steel" wage formula is based; it is the yardstick used by the War Labor Board to determine whether increases in wages are justified by changes in living costs.

The Index has been under fire from labor for some time. Labor contends that the Index lags; that it is faulty; that it does not show true living costs at all. Therefore, it says, any wage formula based on the Index is faulty. It demanded that the Index be tossed out as a yardstick. In response, the President ordered a WLB subcommittee to review the makeup of the Index; determine whether it was sound; mentioned sixty days as the time limit for a report. It appears, however, that the task of proving the Index faulty is just as complicated as the Index itself; that labor representatives have not yet been able to assemble the data they need to challenge its accuracy.

Proportional Representation

SPEAKING at the Ard Theis, Mr. De Valera, Eire's Secretary of State, said he had supported proportional representation as far as possible, but it had very grave dangers attaching to it, though it had not brought about any really dangerous position as yet. One great danger was that, when there was no big question before them, the people would break up into small parties, which would bargain with each other. On the Continent, such bargaining caused disturbance, chaos and frequent change of Government, to the frustration of national interests and the interests of the people, and paved the way for revolution.

At the same time, before the Irish people decided to do away with proportional representation, they should give the matter a good deal of consideration. Proportional representation enabled the individual voter to have a choice he would not have under the other system. It was intended to be a check on the parties, which would be more careful under it about the quality of their representatives than they might be otherwise.

Food Procurement

THE advertising firm of Batten, Barton, Durstine & Osborn, Inc., has completed its seventh food survey. The highlights are as follows: Of those interviewed as to their major difficulties in shopping, 27.4 percent mentioned food shortages, 27.3 percent high cost and 22.1 percent lack of variety. Despite all that is written about larger pay envelopes and increased demand for quality merchandise, this survey shows that the housewife is still thinking in terms of comparative prices.

That a vast majority stated that butter and meat are by far their greatest marketing problems and that three out of ten resort to substitutes to solve their food shortage problem are pretty well known. The survey does present interesting facts concerning foods that are purchased to a greater extent than before the war. Margarine headed the list with a 52 percent increase. Then came macaroni and spaghetti, 49 percent; prepared desserts, 4 percent; dehydrated soups, 38 percent; pre-cooked beans, 20 percent; and soybean products, 17 percent.

Personalia

AFTER serving the City of Liverpool for over 45 years as a City Councillor, Alderman Austin Harford was recently offered the Lord Mayoralty, although in his 81st year. He deserves particularly well of his city and the poor, because of the part he played in housing reforms, for which Liverpool was noted in pre-war years.

"Forty-five years ago the city's slum areas were a national scandal," the *Catholic Times* writes. "Thousands of poor people, the majority Catholics, lived in damp, underground cellars in narrow and squalid streets, alleys and courts. Sanitation was abominable. When anything was done in slum clearance, the dwellings were replaced by warehouses, factories and even stables. No provision was made for rehousing the dispossessed, so that overcrowding with all its evils was intensified."

"Ald. Harford set himself to end the scandal. He fought hard against vested interests and he won. Today he can look with a personal pride on the great new housing estates that cover the city's suburbs as well as the dockside areas whose slums of old gave Liverpool such ill-repute."

Uniform State Food and Drug Laws

A UNIFORM State Food, Drug and Cosmetic bill was endorsed by the Association of Food and Drug Officials of the United States at a recent meeting in Washington, D. C.

The bill represents the combined efforts of State enforcing officials, representatives of industry, and officials of the Federal Government. Without material change, the bill has been enacted in fourteen States.

Equality Reaches Pay Envelope

EQUAL pay for women on the same jobs as men will be the aim of a bill sponsored in the New York State Legislature by women's organizations.

Four States—Michigan, Montana, Washington and Illinois—already have equal pay laws.

Slum Clearance

THE Illinois Slum Clearance Law (The Neighborhood Redevelopment Corporation Law) to enlist private capital in the reconstruction of blighted areas has been declared unconstitutional in the circuit court. The Act, passed in 1942, permitted the assembling of large tracts of land for housing projects in blighted areas, and granted private corporations right of eminent domain (condemnation) once plans had been approved by a municipal redevelopment commission. Upon completion of the development, the corporation would be free of commission control.

Judge Miner in his decision declared, "since all public control for the perpetuation of the public uses is removed with completion of the re-development area, the grant of the power of eminent domain becomes the crux of the entire act." He pointed out that the law would have to extend its control over the property after it had been condemned to insure its devotion to public purposes and uses, and that the statute in question makes no such provision. The case will probably be carried to the Supreme Court.

Social Security

AFTER the approval of the Social Security Act in 1935, the States of the Union began to enact legislation to permit them to receive Federal funds for carrying out the welfare measures of the act. In the brief space of seven years, Federal-State co-operation has resulted in the development of a nationwide pattern of public welfare. All States and Alaska, Hawaii, and the District of Columbia have unemployment compensation laws and programs for old age assistance approved by the Social Security Board; forty-four States, the District of Columbia, and Hawaii have approved programs for aid to the blind; and forty-seven States, the District of Columbia, and Hawaii have approved programs for aid to dependent children.

Where a State program or the administration thereof has failed to meet the act's requirements, the Board has given the State the opportunity of a hearing and has determined, on the basis of the hearing, whether or not to continue Federal grants to the State. In all cases but one where hearings were held, the States have made necessary revisions of their programs, or of the administration of them, in time to avoid loss of the Federal grant.

HISTORICAL STUDIES AND NOTES

THE PONTOON BRIDGE AT PRAIRIE DU CHIEN

ON April 14, 1857, the Milwaukee & Mississippi Railroad reached the Mississippi River at Prairie du Chien, Wis. At that time the problem of how to cross the river seemed insurmountable. The first attempt to transfer or transport the iron horse and its train of cars across the two-mile gap between the Wisconsin and Iowa shores and farther into Minnesota, was made by John Lawler, who had been appointed station agent at Prairie du Chien, assuming his duties on July 1, 1857.

In 1859 a boat was used for the first time to provide ferry service across the Mississippi, while in the winter teams of horses with their wagons crossed on the ice. These primitive modes of transportation were understandably expensive, and with the growth of commerce proved entirely inadequate.

Lawler began his search for a solution of the problem in 1863. His initial attempt to solve it resulted in the construction of transfer barges, or car ferries, plying between Prairie du Chien and North McGregor, Ia. (across from Prairie du Chien). The barges could carry four cars, with one barge lashed to each side of the steamer. Naturally, the arrangement was limited to the navigable season, when the river was not frozen over.

This method was tried for three seasons, from 1867 until 1870, when Lawler abandoned it as unsatisfactory. He then tried a new plan: a pile bridge was built and the barges that had been towed by the steamers were placed in the openings to permit the passage of other vessels. The bridge was treacherous, and many a carload of wheat or farm machinery was rocked off the barges, especially in windy weather, and plunged into the channel. Meanwhile, goods were piled up on the river banks waiting shipment.

Although Lawler received a franchise to transfer railroad equipment and freight across the Mississippi at Prairie du Chien on October 10, 1872, the problem of how to handle both remained unsolved. At this time Lawler began to cast about for someone to assist him in his predicament. The New York shipbuilders whom he consulted recommended a German, Michael Spettel, for the position. Lawler employed Spettel, establishing him in a shop on railroad property in Prairie du

Chien, where the latter experimented with models for possible bridges.

The chief difficulty experienced by Lawler was in getting the trains on and off the ends of the barges. The heavy engines would cause one end to sink, the other to rise dangerously. Moreover, the barges had to be placed in drydock frequently for caulking. And since Lawler possessed no engineering knowledge or mechanical ability, the fruits of his many years of effort were only failures and casualties.

After months of study Spettel produced an ingenious model that was at once acclaimed. Because Lawler had no knowledge whatsoever of the principle of a pontoon bridge, the credit for its development must go entirely to Spettel. The contract for the construction of the pontoon bridge as conceived by the designer was let, with Spettel retained as overseer. Every change made by Lawler in Spettel's plans proved a failure and merely served to delay construction. Incidentally, Lawler furnished the money for the bridge. He paid Spettel \$60 a month beginning in 1873.

On Wednesday, April 15, 1874, the first train crossed the Mississippi on the pontoon. Four months later, on August 11, 1874, Lawler patented in his own name the John Lawler Floating Draw-Bridge which Spettel had invented.

Master builders and civil engineers the world over hailed Spettel's work as one of the greatest inventions of the age. And yet he received only \$60 a month except for a short period when John Lawler, Jr., was in charge; then he received an additional \$15 a month as an inducement for him to remain. But soon his services were no longer wanted. And the fact that the very name of Lawler was shrouded in a sort of sacerdotal awe barred challenge or question on Spettel's part. Lawler the Catholic railroad president amassed a fortune, while Michael Spettel the Catholic inventor died heartbroken and impoverished.

Spettel was born in Marktheidenfeld, in the Diocese of Würzburg, Bavaria. All of his five brothers were shipbuilders in their father's plant, on the Main River in Germany. He was born on April 7, 1834, was married in St. Mary's Church, Milwaukee, on September 1, 1863, and died December 25, 1915, in St. Paul, Minn., the father of one son and nine daughters.¹⁾

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

¹⁾ The facts on which this article is based were culled from an extensive study of the history of the Prairie

In Return For Aid

INDULGENCES granted by the popes and bishops in the Middle Ages were a social factor inducing the people to contribute to the erection of hospitals, churches and chapels.¹⁾ In a similar way priests established "funded Masses" in our own country in the last century, for the benefit of generous donors to their churches and institutions.

Two advertisements published in the Catholic newspaper *Die Aurora*, of Buffalo, are translated here as examples of the character and scope of the practice. The first reads:

"A decennial Mass Foundation has been established with the approbation of the Rt. Rev. Bishop Timon at the Church of the Fourteen Holy Helpers, of Gardenville, N. Y., Diocese of Buffalo. On every first Wednesday of the month, beginning in January, 1866, and continuing for ten years, a High Mass will be celebrated in honor of the Fourteen Holy Helpers for all living and deceased persons who have at any one time contributed one dollar, or in whose behalf this amount has been contributed, toward paying off the heavy debt on the new church, erected in October, 1864. Letters and contributions should be addressed to Fr. Chrys. Wagner, Pastor, Box 4290, Buffalo, N. Y."

The Parish of the Fourteen Holy Helpers had a membership of 750 in 1869, a school with 100 pupils conducted by a lay teacher, and a record of 49 baptisms annually. The pastor, Chrysostomus Wagner, was born in Eschweiler, Alsace, on December 22, 1834, coming to our country on January 16, 1855. He was ordained December 23, 1860, and appointed pastor at Gardenville on March 13, 1867.²⁾ Fr. Wagner died on February 9, 1892, while pastor of Ss. Peter and Paul Parish in Williamsville, Erie County, N. Y., in the Diocese of Buffalo.³⁾

A second advertisement published in *Die Aurora* (for September 27, 1867, p. 8) concerns a similar endowment in Kansas. It states:

"With the approbation of the Most Rev. Bishop of Leavenworth, Kan., J. B. Miège, D.D., a centennial funded Mass was established on March 21, 1866, the feast of St. Benedict, to continue until March 21, 1966. For one hundred years a holy

du Chien Pontoon Bridge by Alden E. Miller, published in Bulletin 58 of the Railway and Locomotive Historical Society, Boston, 1942, pp. 46-54.

1) Cf. Paulus, Nik. Indulgences as a Social Factor in the Middle Ages. New York, 1922.

2) Reiter. Schematismus der kath. deutsch. Geistlichkeit. New York, 1869, pp. 112-13.

3) Enzberger. Schematismus der kath. Geistlichkeit, Milwaukee, 1892, p. 333.

Mass will be said daily for all benefactors and near relatives who have contributed one hundred dollars toward the erection of the Abbatial Church in Atchison, Kan.

"The names of the benefactors of this Abbatial Church will be entered into the church book and will also be inscribed on two marble tablets to be placed on each side of the high altar. Those who are unable to contribute this amount at one time may pay it in installments over a period two or three years. Remittances should be made by draft in favor of the undersigned or the editor of this weekly. Receipts will be mailed to the donors. Address Very Rev. Augustine Wirth, O.S.B., Prior of St. Benedict's, Atchison, Kan."

Frontier Problems

THERE is a good deal of valuable historical material going into the *Provincial Chronicle* of Saint John Baptist Province of the Order of Saint Francis. Our present reference is particularly to the series of articles, written by Fr. Emanuel Trockur, O.F.M., on the "Franciscan Missions Among the Navajo Indians." A recent installment has to do with the school policy promoted by Commissioner of Indian Affairs T. J. Morgan, and Superintendent of Indian Schools Dorchester. Morgan was the man of questionable repute with whom the first Director of the Catholic Indian Bureau, Msgr. Stephan, engaged in a bitter feud, as related in his very first annual Report.

It was early in the nineties of the last century, as the author of the article published in the *Provincial Chronicle* states, "The peace policy of President Grant was slowly but surely being perverted to serve the interests of Protestant sects and to exclude the Catholic Church from the program of civilizing the Indians throughout the country." Fr. Emanuel records, in this regard, the attempt of the local Indian Agent, Dana Shiply, to force the Navajos to entrust their children to the Government school. His action caused trouble and this led, as in so many other cases where civilians committed overt acts to the injury of Indians, to a call for soldiers. The lieutenant in command of a small detachment ordered to the scene of trouble, was a reasonable man and prevented the sending of a larger body of military into the Navajo country. In fact, Shiply was shortly thereafter replaced by an officer of the Tenth Cavalry.

It is characteristic of the influence exerted by

the Franciscans on these Indians that among the first pupils to be enrolled in St. Michael's school, intended for the education of young Navajos, 21 were from the district "which only recently had been so irreconcilably opposed to all schools," and among them were "the sons of Navajo Killer and Mister Black, the ringleader of the uprising of 1892—excellent proof that Fr. Anselm knew his Indians and possessed a rare tact in handling them and bringing them into his confidence."

Let us add that Fr. Anselm Weber's contributions to the *Sendbote des heiligsten Herzen Jesu*, of Cincinnati, written by him while he was stationed among the Navajos, are of particular value. Fr. Emanuel calls on them frequently for information.

Member of the Forgotten Army of Pioneer Priests

CONTEMPORARY Catholic newspapers are an invaluable source of information concerning the activities of priests, otherwise little known, who labored in our country fifty and a hundred years ago. The chronicler of the work of the Church in America becomes increasingly indebted to the early journalists whose recordings of day-to-day happenings are now so important.

The journalists were aided by their fellow-editors in European countries, many of whom took an active interest in reporting the activities of missionaries in the United States.

Such an account is that published in the *Freiburger Kirchenblatt* for December 14, 1870, concerning the death of a Fr. Leopold Walterspiel, about whom little is otherwise known. The article asserts:

"Several months ago a German priest was buried in Butchertown, near Louisville, North America. I would wish with these few lines to recall his memory to the minds of our readers, especially his fellow-students.

"I am speaking of Fr. Leopold Walterspiel, who was born in 1829 at Kappelrodeck near Achern, Baden (Archdiocese of Freiburg in Brisgovia). The deceased completed his theological studies, begun in Freiburg, at the American Seminary in Louvain. Following his ordination he was assigned to the Diocese of Louisville in 1863, serving first at the cathedral and then at St. Mary's Parish, both in Louisville. He was transferred to Bowling Green (Warren County, St. Joseph's Parish) and for the past four years was stationed in Butchertown. The new St. Joseph's Church

and school which Fr. Walterspiel built at the last mentioned place constitute a perennial monument to the fruitful labors of the deceased.

"His parishioners showed their love and gratitude in a most edifying manner at the funeral services. The solemn requiem Mass was celebrated by the secretary to the Bishop [Fr. John L. Spalding, late Bishop of Peoria]. After the Mass Most Rev. William McCloskey conducted the Libera and imparted the absolution in the church. A large crowd of people accompanied the body of the young priest to the grave. There the liturgical prayers were recited, funeral songs were rendered by members of a singing society, and the mortal remains were consigned to the earth. The mound of soil at the edge of the grave was freely moistened by the tears of the bystanders.

"Those who know what it means to organize a parish in the United States, to build a church and school and to suffer the hardships, sacrifices, cares, disappointments and annoyances associated with pastoral work, are not surprised that so many priests die in America in the prime of life. May God grant eternal rest to this young priest, and may His heavenly light shine upon him."

Reiter's "Schematismus der kath. deutschen Geistlichkeit," published in New York in 1869, lists Fr. Walterspiel on page 72, but gives no biographical data. St. Joseph's Parish, now located at 1408 E. Washington St., Louisville, in 1869 had a roster of 1500 souls, a school for boys and girls, an orphanage caring for 300 children, and an annual record of 100 baptisms.¹⁾ Fr. Walterspiel died on September 18, 1870.²⁾

Not a few of the large German parishes of the country sustained libraries in the early days of the Church in the United States. Not infrequently sodalities seem to have supplied the means necessary for the purchase of books, shelving, etc.

According to an advertisement published in *Die Aurora*, of Buffalo, for October 25, 1867, Rev. Fr. Schneider, C.Ss.R., was to deliver an "interesting lecture for the benefit of St. Aloysius Library in the large auditorium, 208 East Fourth Street, in New York, on Monday, October 28th, and also on the following day. Tickets twenty-five cents."

The hall referred to was located on the property of Most Holy Redeemer Parish; the parochial school is still at that address; the church, however, is located on East Third Street.

¹⁾ Reiter, op. cit., p. 73.

²⁾ Catholic Directory for 1871, p. 45.

Book Reviews and Notes

Received for Review

Archambault, J. P., S.J. *Les sources de L'Action Catholique. Bibliographie générale.* Ecole Sociale Populaire, Montréal, 1943. P. c., 30 p. Price 15 sous.

Sanders, Jerome, S.J. *Catholic Social Doctrine. The Light of the East Series No. 36.* The Catholic Press, Ranchi, India, 1941. P. c., 74 p. Price 4 annas.

Garrigou-Lagrange, Rev. Reginald, O.P. *The One God. A Commentary on the First Part of St. Thomas' Theological Summa.* Transl. by Dom Bede Rose, O.S.B., S.T.D. B. Herder Book Co., St. Louis, 1943. Cloth, 736 p. Price \$6.00.

Reviews

Castaneda, Carlos E. *Our Catholic Heritage in Texas. Vol. IV: The Mission Era: The Passing of the Missions, 1762-1782.* Austin, Tex., Von Boeckmann-Jones Co., pp. x, 409. Price \$5.

THIS is one of the rare historical works that gives the reviewer unmixed pleasure. The present volume lives up to the high standard of scholarship that marked the three preceding volumes. The increasing wealth of new and unused sources has constrained the author to limit the period covered by the book to no more than twenty years.

While many of the historical facts described have been mentioned in earlier works, in the present instance they are offered together with much additional detail gleaned from these new sources.

The mission system, established in the face of countless hardships, surmounted the obstacles of the first years, overcoming the bitter opposition of selfish government officials. In 1762, it is interesting to note, there were twenty-one missions, whereas in 1716 there had been only six. Moreover, seven Spanish settlements had been founded and one military post manned. It cost the king of Spain more than 100,000 pesos a year to support the missions and settlements in Texas, from which he received not one cent in return.

The material and spiritual progress of the missions affords a striking contrast to the wretched and precarious existence of the Spanish settlers in Texas. The success was the fruit of the intelligent and disinterested direction of the Franciscan missionaries. Frequently the missions supplied food to starving Spanish settlers; their walls often saved them in time of attack by the Indians, offering better protection than the poorly built Spanish posts. Had it not been for the influence of the missionaries the numerous Indian tribes would have destroyed the feeble Spanish outposts and expelled the small bands of settlers and soldiers from Texas.

However, the missionaries' success aroused the cupidity of the pagan tribes and the envy and resentment of the less fortunate Spanish settlers. The latter contrasted the relative affluence of the mission Indians with their own penury and begrudged them the success achieved by dint of systematic labor and unselfish administration. The envious settlers went even further. Time and again the missionaries had to protest against the wanton destruction of the missions' herds by the

neighboring Spanish settlers, their encroachment on the cultivated fields of the mission Indians and similar ruthless acts.

The political animosities of the French of Louisiana and the English of Mississippi aggravated the situation of the missions on frequent occasion. The French supplied the hostile Indians with firearms, becoming thereby accessories to the murders of Catholic Indians and the destruction of the mission settlements. The English traders who came in large numbers to Texas likewise furnished firearms to the pagan Indians.

The full extent and success of the missionary activity is revealed in Dr. Castaneda's work. Catholic and non-Catholic historians have held that the missions in Texas were a colossal failure. They overlooked the fact that the mission was intended only as a transitory frontier institution. Both temporally and spiritually the Texas missions succeeded admirably. And when the missionaries had completed their work they were willing to withdraw. As early as 1769 the missionaries offered to resign the temporal administration of their missions. But from the beginning of the occupation of Texas civil and military officials alike had been reluctant to assume their protective responsibilities, and thus the missionaries were compelled to perform tasks foreign to their sacred ministry, although for doing so they gained only criticism and abuse in the course of time. Obliged to defend the Indians, their lands, stocks and the products of their labor, against the designs of the unscrupulous Spanish settlers, the missionaries have none the less been accused of being more interested in the accumulation of temporal goods than in the salvation of souls, and of transgressing their vows of poverty for the ease and comfort of worldly luxury.

And yet the missionaries desired nothing but peace in which to carry on their spiritual work. Realizing that the root of all their troubles was the temporal administration of the missions, they were willing to surrender it. But they had to wait many years before the civil and military authorities were ready to assume those responsibilities.

Noteworthy is the fact that among the group of Acadian and English families who were shipwrecked on the Texas coast in 1769 and later brought to Louisiana there were also found some German families (p. 97). Interesting also is the story of the erratic career of the French ecclesiastic Disdier (pp. 113 sq.).

The difficulties encountered by the missionaries in converting the Indians can be better appreciated in view of the low culture of the aboriginal tribes. Friar Arri-civilta in 1792 referred to the Texas Indians as atheists who lived more like animals than human beings, but were not morally depraved. As regard the methods employed by the missionaries in civilizing the tribes the Spanish commander, Pachaco, emphatically declared in 1772 that the system developed by the missionaries could not be improved upon.

The present volume of Dr. Castaneda's history embodies the qualities of high-class historical research couched in entertaining language. No less than 370 unpublished documents were used, throwing much light upon obscure phases of the missions' history.

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

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All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Another CB Leaflet for Servicemen

PUBLICATION of a new leaflet intended for the men in service is announced by the Central Bureau. Titled "On Guard," it is now in press and copies will be available soon.

The leaflet, written by the Bureau's assistant director, Mr. Bernard E. Lutz, is concerned with the need, importance and efficacy of prayer on the part of the members of the armed forces. Written in a popular style, it relates instances of the power of prayer as told by many of the heroes of the present war. Special attention is paid to the necessity of praying regularly and not as a last resort in time of distress, and to such questions as "are all prayers answered?" and "if God knows everything, does prayer change His mind?" Included in the twenty-page leaflet is the text of a number of familiar prayers.

"On Guard" thus takes its place with "Guide Right," on sexual morality, and "The Name of God," on profanity. Its publication was considered necessary many months ago but only now is it possible to issue it. However, the publication of large quantities will place an added strain on the already over-burdened Central Bureau Emergency Fund, which defrays the expenses of the institution's soldiers' and sailors' welfare program.

And this activity is constantly widening in scope. Virtually every delivery of mail brings its quota of requests for large numbers of copies of "Guide Right," "The Name of God" and other literature, for rosaries and similar articles. The chaplains are always grateful for any assistance extended them or the men in their spiritual care. Writing from a station in the East on February 15th, one chaplain remarked: "I deeply appreciate your generous response to my request for copies

of 'Guide Right.' We chaplains are deeply indebted to you for this form of practical Catholic Action."

Another chaplain, holding the rank of colonel, wrote from the West Coast: "Some of the chaplains visiting my office have helped themselves to the latest package of 'Guide Right' and some of our non-Catholic confreres have told me they use it for sex-morality talks."

These two expressions, typical of the hundreds received, give some indication of the importance of the work. But if we are to continue our activities along these lines (actually they should be increased) we need the continued support of members and friends. There is no denying the generosity of the 584 societies and individuals who have responded to the Bureau's appeal of last November for gifts to the Emergency Fund. But we are convinced that this is not a true reflection of either the strength or generosity of other units and persons.

The 584 gifts referred to, received from twenty-nine States, amount to \$4415.41 (as of February 16th). This sum, together with the \$1905.25 contributed during the period from July 1st, the beginning of the current fiscal year, until November 21st, accounts for a grand total of \$6320.66. Sources of the offerings are as follows: 5 bishops, \$185; 135 priests, \$1,021.50; 233 laymen and women, \$1289; 205 societies \$1876.91; 3 colleges, \$15; 2 convents, \$15; and a business firm, \$15.

Missouri is still first, with 106 gifts and \$833.85. New York is second, 62 and \$660.71; Minnesota third, 67 and \$460.65; Pennsylvania fourth, 74 and \$431.50; and Illinois fifth, 64 and \$425.

Please address contributions to the Central Bureau Emergency Fund, 3835 Westminster Place, St. Louis, 8, Mo.

Offering to the Holy Father

A CHECK in the amount of \$1000 was forwarded late in January by President William H. Siefen to the Apostolic Delegate, Most Rev. Amleto G. Cicognani, intended as a gift to Pope Pius XII. The sum represented the contributions of societies and individual members of the Central Verein.

Promptly the Apostolic Delegate acknowledged receipt of the gift. "It will be a distinct pleasure," Archbishop Cicognani asserted, "for me to forward this sum with the expression of your devoted sentiments to His Holiness."

Those who contributed to this offering may take pride in thus materially aiding the Holy Father. They are continuing a tradition fostered in the CV since the early years of its history, as the organization was the first Catholic association in our country to establish a custom of sending funds to the Holy See at regular intervals.

Family Membership

FIRST family in CV history to be enrolled as Life Members is the Hahn family of Hamden, Conn. On January 24th the applications for membership, together with the stipends, were received from Mrs. Bertha C. Hahn and her daughter, Miss Josephine A. The husband and father, Mr. Joseph A. Hahn, has been a Life Member since June, 1938.

The lists of Life and In Memoriam Members contain the names of several members of the same families, e. g., sons or daughters, or one or both parents. But this is the first family to be so entered.

Another Life Member of recent weeks is Mr. M. H. Wiltzius, of Chicago, a publisher of religious pictures and cards.

From Milwaukee comes still another membership. The St. Lawrence Benevolent Society has enrolled the name of the late Fr. Ludwig Barth, formerly of Milwaukee, as an In Memoriam member.

Reminders

ENOUGH "ammunition" for an extended program of action was supplied all affiliated societies of the CV in the special letter addressed to them by the director of the Central Bureau on February 1st.

The last Annual Report of the Bureau was enclosed with the communication, in an effort to acquaint the members more fully with the undertakings and accomplishments of the institution during the past year. A second enclosure was a copy of the Free Leaflet, "Pius XII and Conjugal Fidelity," with the offer of sufficient quantities for distribution at the church door should the individual pastors consent.

Quoting the endorsement by the Catholic weekly *America* of "A Declaration on Peace and Reconstruction," the CV's pronouncement on world conditions, the letter asks: "Has your society undertaken to promote the study of the 'Declaration' among your members and friends, Catholic and non-Catholic? We supply copies of this 31-page pamphlet at 10 cents each, \$1 the dozen, \$5 the hundred. Won't you take the mat-

ter up with your spiritual director and the officers and members of your group?"

Attention is further called to the pressing need for continued contributions to the Central Bureau Emergency Fund, which "defrays the expenses of the CV welfare work for members of the armed forces . . . If your members or your society have contributed to the fund already, might we suggest a second offering. The need increases daily, the work is greatly appreciated."

Christian Charity

FOLLOWING the shock of the official disclosure of the cruelties on the part of the Japanese toward Americans captured in the Philippines and other Pacific areas, it must come as welcome news to relatives of prisoners of war in Europe to learn, as announced by the Red Cross, that our soldiers and sailors interned there fare much better than did their brothers in the Far East.

Even the relatives of prisoners in the hands of the Japanese can take some heart in knowing that the Vatican has finally been able to persuade the Japanese Government to permit the representatives of the Holy See in Malaya, the Dutch East Indies and the Philippines to administer relief to many of the interned in those regions.

The treatment accorded the prisoners of war in our country by our Government is an object lesson for the enemy and is possibly the reason why American prisoners in Europe are at least decently treated by their captors.

Following the example of our Holy Father, the CV and the Central Bureau have undertaken to assist spiritually the prisoners interned in the United States. Publication of "Trost im Gebet" is an instance of this assistance; the forty-page prayerbook was issued by the Bureau with the aid of the Bishops' War and Emergency Relief Committee. Twenty-five thousand copies have thus far been distributed.

But we have provided other spiritual helps. Large quantities of books (all are of course passed upon by the Government censors) have been sent to chaplains of these camps for distribution to the men in their charge. Writing to thank us for a shipment of this kind, a chaplain asserted: "The books were well chosen and equally well received by the POW's, who eagerly consume literature written in the language with which they are familiar."

Another chaplain, acknowledging receipt of a consignment of rosaries, a set of Stations of the Cross, calendars, etc., informs us: "May I mention that I announce all these donations to my congregations so that they too should share my happiness in receiving these items and also remember the donors in prayers. I want to assure you of my appreciation for your interest and kindness. It makes all the difference in the world to have someone at your side helping along. It is an inspiration to receive what we need for our chapel and services. May God bless you."

It should not be supposed that the Catholics are the only ones rendering aid of this kind. The Lutherans in particular have undertaken to assist prisoners. It has been announced, for instance, that devotional hymns

in German will soon be made available by a Lutheran committee to prisoners of that religion.

The spiritual work among the prisoners which we have begun is intended primarily to help the Catholics to hold fast to their religion and to enable them and their fellows to shake off the evil effects of the irreligious, un-Christian philosophy of Naziism. Will you help?

Convention News

THE 1944 convention of the Catholic Central Verein of America and the National Catholic Women's Union will be held in St. Paul, Minn., on August 19-22, according to a preliminary announcement by the convention committee. While the dates are as yet only tentative, it is thought no further change will be made.

The assembly was scheduled following correspondence between President William H. Siefen and the committee, and a later conference with Most Rev. John G. Murray, Archbishop of St. Paul and episcopal host to the convention.

No announcement has been forthcoming regarding the nature of the convention, whether it will be a full meeting or a wartime conference of executives. Action on this score is conditioned by the turn of international and national events. Mr. Ray N. Wey is chairman of the arrangements committee.

A number of State Branches have already selected the locales for this year's conventions. The Illinois Branches will assemble in Breese, Connecticut will meet in New Haven and Texas in Castroville. These gatherings in all probability take place in late spring or early summer. The Arkansas sections are to convene in Paris on Labor Day, those of Kansas in St. Leo sometime in the fall. The Catholic Central Society of New Jersey will hold its convention in Passaic on September 19th.

Program for a Dime

WHILE it is hoped that the recent round letter to secretaries of CV units urging greater interest in "A Declaration on Peace and Reconstruction" will be productive, sales of the 31-page CV pronouncement on war conditions have not been encouraging the past month.

There are some heartening exceptions, however. Several leagues and societies have seen fit to procure substantial quantities of the publication for their members and friends. Such a group is the local branch in Syracuse, N. Y. Having obtained a large number, the officers distributed them to all the members. They also sent copies to all representatives in the State Legislature and local members in the Congress. Other copies were presented to the chancellor of Syracuse University, who is chairman of a commission for post-war planning, to the mayor of the city, to several priests, and to the Bishop of Syracuse, Most Rev. Walter A. Foery.

Commendable also is the action by Mr. William Pohl, CV member in St. Paul, who recently procured fifty copies for distribution to influential men in public life.

The president of the CV of New York, Mr. Richard F. Hemmerlein, in a message to units of that Branch calls attention to the importance of "the excellent docu-

ment." The pamphlet, he writes, "is a declaration remarkable for its clarity and timeliness and unequalled in its frank discussion of the underlying causes of war and the only sound paths to a just and lasting peace."

"Ours is the task of knowing and understanding it thoroughly and then, spreading its lessons far and near. Words hidden between the covers of a book for no eye to see or ear to hear are no more than inanimate paper and ink. They must be studied, explained, broadcast, and finally translated into unqualified action based upon a philosophy emerging from them."

The New York Branch's *Quarterly Bulletin*, for January, contains the information that the federations in Brooklyn and Rochester are studying the "Declaration" at their monthly meetings.

Copies may be procured from the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo., at 10 cents each, \$1 the dozen, \$5 the hundred.

In Press

DUETRUE soon from the press are a new pamphlet and two free leaflets. The pamphlet, "Rights and Freedom Imperiled," was written by Fr. Charles P. Bruehl. It deals with a question of importance in any consideration of post-war society, viz., the place of the individual. Dr. Bruehl shows clearly the trend from false and exaggerated individualism to the almost complete suppression of the individual in modern totalitarian States, in which society or the State is supreme. The author insists upon the inviolability of certain human rights, contending that society exists for man and not the other way round.

Copies will be placed on sale shortly, probably at 10 cents each.

The first of the leaflets is "On Guard," a treatise on prayer intended for distribution to members of the armed forces. A detailed description of this publication will be found elsewhere in this issue. The second leaflet is "Opposing Birth Prevention," a reprint of an article originally published in the weekly magazine, *Ave Maria*. It points out the errors in artificial birth control propaganda and emphasizes the part Catholics should take in counteracting its evil effects.

Address requests for copies of the publications to the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo.

From The Press

SUSTAINED demand for a number of publications of the Central Bureau has prompted the reprinting of two pamphlets and a free leaflet in the past several weeks. One of these is "Contraception, A Common Cause of Disease," among the most popular of all special pamphlets published by our institution. Written by Dr. Frederick McCann, it is concerned primarily with the medical aspects of the question. The sale of copies (fifteen cents each) is restricted to priests, physicians and nurses. Several orders for large quantities have been received this winter.

The second pamphlet is "Condemned to Hang by Frederick the Great," relating the story of the murder of Fr. Andrew Faulhaber for refusing to break the seal

of confession. It has found particular favor among members of the armed forces, to whom hundreds of copies have been sent. Single copies 10 cents each.

The leaflet reprinted is "The Ethics and Psychology of Neo-Malthusian Birth Control," by the distinguished Dominican Friar, the late Fr. Vincent McNabb. With the intensification of birth control propaganda under any number of guises and specious pleas, this leaflet is of particular value. In well measured words it shows the fundamental evil of artificial birth control, its violation of both the natural and revealed law, and its harmful effects upon the individual and upon society. Fr. McNabb clearly sets forth the Christian teaching on the matter.

Copies of any of these publications may be obtained from the Central Bureau.

Another Pilgrimage in Quincy

ANNOUNCEMENT that the Quincy, Ill., District League will sponsor its second Queen of Peace Pilgrimage gives rise to the hope that the event will become an annual custom of the organization. Last May the League inaugurated a pilgrimage of this nature, conducted over a period of several weeks, services being held each week at different churches of the city and surrounding area.

The innovation was successful beyond the expectations of even the most sanguine members. Thousands of Catholics of the community participated in the devotions with a fervor that was an inspiration to their fellow residents. Last fall the District League of Milwaukee undertook a similar activity that was equally successful.

The Quincy League's decision to sponsor its second pilgrimage was reached at a meeting held February 1st in St. John's Parish hall. It was decided that the same committee which handled details of last year's services be reappointed.

While congratulating the members of the association in Quincy we cannot but regret that other branches have not seen fit to promote similar services. The idea has proved its merits in both a smaller community and a large city. All that is required to produce similar results in other municipalities is the willing spirit of a relatively small group of members.

The meeting of the Quincy League was distinguished by the presence of Fr. Marcellin Mesher, O.F.M., who related the story of his missionary labors in China, his capture by the Japanese, his subsequent internment in a concentration camp, his recent voyage home on an exchange ship. In passing, Fr. Marcellin reported having received gifts from the Central Bureau while in China. A hat collection taken up for the Central Bureau Emergency Fund yielded \$5.

Recent assemblies of the federation have been featured by addresses on social questions, delivered for the most part by priests of the faculty of the Franciscan college in Quincy. Interest has also been aroused in the military welfare work of the Central Bureau, and in the affairs of the CU of Illinois. The League rendered valuable assistance in promoting the closed retreat for Catholic boys and girls of the vicinity arranged by the local CYO and conducted in December.

Still Needed

BENEVOLENT societies have lately been the target of criticism on the part of people who claim that the commercial companies and group health organizations are in a position to provide every service a benevolent association can render its members.

It is doubtful, however, whether the critics have ever examined the annual report of a society of this character. For it contains abundant disproof of their contentions, even though the intangible value of membership in a federation of Catholic men is difficult fully to appraise.

In the statement of Ss. Peter and Clemens Benevolent Society of St. Paul for 1943, to cite an instance, certain of the added advantages are apparent. Not merely did the association pay out \$1695 in sick benefits and \$500 in satisfaction of death claims, but it was able to render outstanding service to its members, of a kind available only in a Catholic organization.

This CV affiliate—which is to be one of the hosts to the 1944 CV national convention—expended \$108 for Masses in behalf of deceased members and \$42.21 for articles sent to men in service, provided automobiles for funerals of departed members, contributed \$50 as a Peter's Pence offering, paid \$138.75 to help sustain the city and State CV federations and to assist the national organization, provided refreshments at meetings, etc.

Total assets of Ss. Peter and Clemens Society at the close of the year were \$35,398.78, representing a slight gain over the previous fiscal period. The 361 adult and 47 juvenile members together hold first mortgages and notes amounting to \$30,365.51 and war bonds amounting to \$3,500. The membership rolls contain the names of seven "adopted" members.

Social Study

THE program of social instruction developed by the Catholic Union of Missouri is already bearing rich fruit. At last year's convention a special committee under the chairmanship of Fr. Victor T. Suren, of St. Louis, reported that a group of priests of the area had completed a year's study of the social encyclicals under the direction of Fr. Bernard W. Dempsey, S.J., regent of the St. Louis University School of Commerce and Finance.

Through Fr. Suren the priests offered leagues and societies of the State Branch their services as lecturers on the encyclicals at meetings and other functions. The first federation to avail itself of the privilege was the St. Louis and St. Louis County District League, whose lecture course extending over a period of six months (one address at each monthly meeting) is now drawing to a close. Fr. Leo C. Byrne has delivered all of the lectures.

Not to be outdone, the women's District League of the city and county has also undertaken to sponsor a course of this kind, the lectures to be given by Fr. Clarence D. White. And on January 21st the Married Men's Sodality of St. Anthony's Parish, in St. Louis, inaugurated a similar series. Fr. Suren himself will be the speaker at each meeting.

The plan is commended to other branches and federations. Intelligent social action is still dependent for success upon careful study of the kind being offered member units of the CU of Missouri.

Will You Do Likewise?

FROM the Catholic Kolping Society, of New York City, we have received a gift as unusual as it is welcome. The offering was a shipment of 400 copies of the pamphlet, "The Great Prayer Now in Time of War," intended for distribution to the men in service.

As we have reported from time to time in these columns, the number of requests from chaplains for Catholic reading matter is increasing. Particularly numerous are the letters of this kind from chaplains of military and naval hospitals in our country, caring for wounded soldiers and sailors. While convalescing, these men find time heavy on their hands and ask eagerly for magazines, pamphlets and other publications.

One hospital chaplain whom we had assisted wrote to inform us: "The three packages of literature reached the office yesterday, and is really a blessing. We needed it sorely for the patients here in the hospital, and I am sure that many of them will bless your organization for having made the generous donation."

Now thanks to the Kolping Society we shall be able to provide additional reading matter of the kind so sorely needed. The pamphlet in question, written by Fr. James A. Kleist, S.J., is a commentary on the variable portions of the Mass for the Twentieth Sunday after Pentecost. It is divided into two sections, "Reflections" and "Devotions."

We would urgently ask other societies and leagues to co-operate in this apostolate of the press in behalf of members of our armed forces to the full extent of their ability.

For God's Poor

SOME idea of the extent of the mission activities of member units of the National Catholic Women's Union can be gained from the drayage tickets accompanying shipments of goods received by the Central Bureau. On February 7th, for instance, forty-six cartons of goods were delivered, the gift of one of the most active mission groups in the NCWU, the Mission Workers of the Little Flower, New York City.

The weight of this shipment was more than a ton and a half, 3,300 pounds to be exact. The freight charges alone amounted to \$67.69. But to an extent even more impressive was the quality of the garments. Clothing of almost every kind and description was to be found in the boxes, all items either new or carefully repaired and cleaned. Also included were hundreds of articles of altar linen and lace, exquisite vestments, tabernacle veils, surplices, burses, etc. It is difficult to estimate the many hours required to prepare this shipment, or to place a value on the contents.

Truly can it be said that the mission activities of the member societies of the NCWU, a splendid work of Catholic Action, constitute one of the crowning glories of the organization.

Progress

GRATIFYING increases in both total assets and number of members were recorded in 1943 by the Catholic Aid Association of Minnesota, closely associated with the CV of Minnesota. Early last year Mr. J. M. Aretz, grand president, suggested that since the organizers would be unable to visit the societies as often as formerly, because of gasoline and rubber shortages, each unit should endeavor to supervise the writing of new policies.

The societies responded wholeheartedly to the plan, and together with the regular agents wrote some 1,300 new policies. At the close of the year there were more than 23,000 members—men, women and children—while the association's assets had mounted to about four and a half million dollars. Insurance in force now totals in excess of fifteen million dollars.

According to Mr. Aretz, the Catholic Aid Association offers life insurance at rates lower than any commercial company.

At the January meeting of the executive committee, called the grand council, \$150 was voted as a Peter's Pence offering, \$25 for Indian schools and \$25 for Negro schools.

Determined Effort

DEVIOUS ways are sometimes proved effective in raising money for worthy purposes. Here as nowhere else can officers of societies exercise productive ingenuity.

Mr. Joseph B. Engelmeyer, who in addition to his positions as first vice-president of the CV and president of the CU of Illinois, holds the post of organizer for the Western Catholic Union, a fraternal insurance organization with headquarters in Quincy, Ill., recently had occasion to demonstrate the truth of this maxim. At a meeting of the Cole and Osage (Mo.) District of the WCU held January 25th he suggested to the local organizers that for every application they write they should contribute fifty cents to the CB Emergency Fund, intended specifically to publish "Guide Right." The other half of the application fee would be used for expenses incidental to initiation.

The organizers at once accepted the plan and promised to procure at least sixty members in the next two or three months. Should they be successful, the Emergency Fund will benefit to the extent of some \$30.

A similar endeavor on Mr. Engelmeyer's part is the appeal addressed by him to member societies of the Illinois Branch. "We feel confident that your society will continue to help a cause which is so necessary at the present time," he writes. "This unity of Catholic laymen will be needed still more in the days to come. It is the State organizations such as our Catholic Union of Illinois which give the life blood to the Catholic Central Verein of America. If the CV had accomplished nothing during the past year but putting the booklet 'Guide Right' into the hands of the soldiers, it would be worthy of your support. This booklet alone, according to the words of the chaplains, has done more than any other in keeping up the morals of the men in service."

Plans of this kind are most welcome, indicating a

progressive spirit and a willingness to exert an extra effort in behalf of so deserving an undertaking as the Bureau's soldiers' and sailors' welfare work.

Knights of St. George to Meet in Altoona

PRESIDENT John Eibeck of the Knights of St. George has announced that the biennial directorate meeting will be conducted in Altoona, Pa., on May 28-30. "It will be a war-time convention," he writes. "Taking cognizance of the fact that our principal efforts are directed toward winning the war and the peace which will follow, we too, as soldiers of the home front, are charged with some important duties in behalf of humanity."

"Our Order and kindred organizations are morale builders," the president affirms, "cultivators of a fraternal spirit and destined to work for a better understanding among mankind."

The February issue of the organization's magazine reports the appointment of Mr. Joseph J. Porta to the position of supreme secretary, replacing the late Mr. Louis M. Killmeyer. Mr. Porta, an employee in the home office in Pittsburgh for eleven years, will fill the unexpired term of the deceased.

Apostolate of Books

A PACKAGE of books, which left St. Louis for St. Mary's College at Kurseong, in India, on August 3rd of last year, reached its destination on October 22nd. "Many very hearty thanks," says the rector of the institution in his letter of acknowledgment, "for your so faithfully continued patronage of our library." The writer believes "God's kind Providence is visibly blessing your charity: not a single one of the books you have sent during these war times has failed to reach us."

From one of the most extraordinary Catholic libraries in Europe we have received the following acknowledgment, dated January 13, 1944:

"All the parcels of books which you were kind enough to send us reached us safely. I wish on behalf of the Council to express our gratitude to you for your gift and for the generous thought which prompted it. All these books are very acceptable, especially the pamphlets.

"You are the only source from which, for years past, gifts have come to us from the United States!"

Distress Prevails in S. W. Africa

THE effects of a protracted drought are making themselves felt once more in S. W. Africa, where water is rarely plentiful. Writing from Holy Family Orphanage at Tschaunaup, Sr. Emilia Constantia informs us they had no rain in this part of South Africa for over a year. "I need not tell you," she continues, "how much misery this entails. Not only that the animals are dying, but our people suffer in consequence from lack of sustenance. They exist in poverty and suffer distress. It is difficult to foresee what will come to pass from now until our next rainy season. Starvation stares

us in the face; nakedness and hunger are our daily companions. The situation is becoming worse from day to day."

Thus in this part of the world famine is added to the hardships the war imposes on all countries and on all peoples. Fortunately, humanity has thus far escaped that other dread Apocalyptic rider, pestilence. Due to the watchfulness of governments, whereby is prevented the spread of cholera, yellow fever, and the plague. Here and there the world over cases of these terrible diseases occur; information regarding them is transmitted from one government to another.

Since the plague is carried by rodents infested with fleas, the Public Health Service of the Federal Government constantly traps rats, gophers, etc., in certain areas to ascertain to what extent infection may prevail. It is to be hoped that this international surveillance may not break down.

Necrology

FOR long years a friend of the Central Verein and the Central Bureau, Rt. Rev. Msgr. Leon Gassler died in Baton Rouge, La., on January 17th. He had been pastor of St. Joseph's Parish there for the past twenty-four years and a priest more than fifty years. A domestic prelate since 1920, the deceased was 79 years old.

The Archbishop of New Orleans, Most Rev. Joseph F. Rummel, celebrated the solemn Mass of requiem on January 21st.

Msgr. Gassler, a subscriber to *Social Justice Review* and a correspondent of the editor for many years, from time to time sent valuable data to the Central Bureau on a variety of current social questions. He was a generous contributor to the different funds of the CB. A native of Lucerne, Switzerland, the deceased studied in Austria and Switzerland before coming to our country. He was ordained for the Archdiocese of New Orleans on June 21, 1893, by the late Archbishop Elder of Cincinnati.

Miscellany

AN outstanding conference was conducted at the Central Bureau on February 7th by Fr. Joseph J. Schagemann, C.Ss.R., originator of the maternity guild idea, with a number of St. Louis priests. The group discussed the guild plan, including especially the feasibility of broadening the scope of the movement.

Fr. Schagemann, who is stationed in Annapolis, Md., held similar conferences in East St. Louis, Springfield, Quincy, Peoria, Chicago and St. Paul later in the month.

Mother Anna Dengel, founder and superior of the Medical Mission Sisters, Fox Chase, Philadelphia, was the principal speaker at the quarterly meeting of the Lehigh Valley District League, held in Allentown on January 31st. The speaker discussed conditions in India, relating the experiences of members of the community among the inhabitants of that country.

Despite gasoline rationing and the area covered by the League's societies, some 300 men and women were on hand for the mass meeting.

Election of Fr. Benjamin J. Blied, of St. Francis Minor Seminary, St. Francis, Wis., to membership on the executive committee of the Catholic Historical Association has been announced. Dr. Blied is a contributor to *Social Justice Review*, his latest article having appeared in the February issue. He is also the author of a volume soon to be published, "Austrian Aid to American Catholics 1830-1860."

The Archbishop of Newark, Most Rev. Thomas J. Walsh, has appointed Fr. William C. Heimbuch spiritual director of the Catholic Central Society of New Jersey. Widely known to members of the State Branch of the CV, his family having been pioneers in the federation and in the national organization, Fr. Heimbuch was recently designated pastor of St. Michael's Parish, Elizabeth. Thus he succeeds the late Rt. Rev. Msgr. Hubert Behr both as pastor of this parish and as spiritual director of the State association of the CV.

Fr. Heimbuch served for fourteen years as assistant pastor of St. Michael's.

Through the generosity of a subscriber of *Social Justice Review* ten subscriptions have been made available to individuals and institutions desirous of having the journal but unable to pay the subscription price.

"After reading a number of items in the current issue," the benefactor writes, "concerning the social needs of the soldiers and the prisoners of war, I felt convinced that much remains to be done by just such agencies as yours . . . So I feel impelled to send you this check to be used in accordance with your own discretion in providing subscriptions."

Would that there were others similarly disposed to promote the apostolate of the press!

Toward the end of a letter, which has to do with business matters, Mr. J. M. Aretz, grand president, Catholic Aid Association of Minnesota, records an impression of an unusual kind. Referring to the funeral of the late Mr. Willibald Eibner, conducted at New Ulm, the writer says:

"So singular as it may seem, one heard no word of grief or regret on this occasion. There seemed to prevail rather a spirit of joyousness and reverence. Everybody, relatives, friends, neighbors, Catholics and Protestants, apparently thought it a privilege to attend the last rites for a man who had lived a long and full life, devoted to his family, his Church, his community, and his fellowmen, in accordance with the will of God in Whom he believed and Whom he adored."

Those who knew Mr. Eibner are prepared to consider correct Mr. Aretz' observation.

Fourth in the series of six lectures on the social encyclicals of recent popes being given by Fr. Leo C. Byrne to members of the St. Louis and County District League was delivered at the meeting held on January 30th in Holy Cross Parish. Fr. Byrne discussed man's moral right to a living wage. He outlined the three conditions to be considered: the interest of the working man and his family, the interest of the business and the employer, and the interest of the common good.

Very Rev. Msgr. Martin B. Hellriegel, the pastor, welcomed the delegates. Fr. Joseph F. Lubeley, spiritual director, commented on Fr. Byrne's address. A penny collection was taken up for the CB Chaplain's Aid Fund.

Two members of St. Boniface Benevolent Society, of St. Louis, turned back to the organization the allowance, six dollars, granted each as a delegate to last year's convention of the Catholic Union of Missouri. At the same time they suggested the society should add another six dollars to the money refunded, the entire sum, eighteen dollars, to be donated to the Bureau for its Emergency Fund.

St. Gerard's Maternity Guild, of New York, has approved the application for group membership by the CV of New York City. The men's federation will pay an annual dues of \$10.

The action by the branch is indeed to be commended, conforming as it does to the repeated recommendation of conventions that units of the CV should assist in the formation and operation of maternity guilds. The guild was never envisioned as an exclusively women's organization but one in which men should co-operate by lending both moral and financial support.

Due to the scarcity of rosaries made in Europe, the Bureau over a year ago adopted prayer beads made of non-priority material with the beads strung on a heavy cord instead of a chain. This rosary has proven entirely satisfactory.

Unsolicited, a chaplain has now written us: "The string rosaries are very acceptable as compared to the chain rosaries now available. You will remember that I tried out some of them months ago. I have just checked over a rosary which one of the men has been carrying all through maneuvers (since last June, at least) and it is still in serviceable condition." Let us add the letter was dated February 8th.

Our need for back numbers and entire volumes of *SJR* was again brought to mind by a letter addressed to us by the librarian of a certain college in a Western State, who wrote us:

"I was most agreeably surprised to find that some years ago we received the files of *Central-Blatt und Social Justice* from Rt. Rev. Msgr. . . . , who apparently was a subscriber from the beginning of the magazine. The first nine volumes were bound in four books and they are beautifully preserved. The remaining volumes, up to the end of 1936 (Vol. XXIX, No. 9), were complete, with but one issue missing—a remarkable record, it seems to me. That number is the April, 1918, issue."

To a request for that particular number, the librarian adds the statement that he is anxious to make the set complete by obtaining all issues of our magazine from January, 1937, on to the present, and future numbers as well. "The file of *SJR* will be a wonderful addition to the growing library of the Institute for Social Reconstruction."

May we once again request subscribers to send us any back numbers of our *Review* they may be able to spare.

DAS SOZIALE APOSTOLAT

VOM RELIGIOES-KONFESSIO-NELLEN ZUM NATIONALSO-ZIALISTISCHEN EHRECHT IN OESTERREICH.

Kurz ehe die Postverbindung auch mit der Schweiz unterbrochen wurde, ging uns von dort die nachfolgende Darstellung der von den nationalsozialistischen Gewalthabern Oesterreich aufgedrungenen Ehegesetzgebung zu. Sie ist durchaus zuverlässig. Verfasser ist Jurist, was er berichtet, beweist wie konsequent die Führer des Nationalsozialismus ihr Ziel verfolgen, Moral und Recht, Ehe und Familie zu laicisciren.

* * *

WENIGE Wochen nach dem Gelingen der nationalsozialistischen Revolution in Oesterreich hielt ein Führer des ns. Studentenbundes im Rahmen einer grossen Kundgebung an der Wiener Universität eine Ansprache, in der er u. a. die bedeutsame Bemerkung machte: „Die Hauptaufgabe des österreichischen Nationalsozialismus besteht darin, die im Altreich schon erstarnten Formen des nationalsozialistischen Staates wieder aufzulockern, sie mit neuer Dynamik zu erfüllen“. Man kann auf Grund der in den ersten Monaten nationalsozialistischer Herrschaft in Oesterreich gemachten Erfahrungen wohl sagen, dass diese Aufgabe beileibe nicht verkannt oder vernachlässigt wurde. Die „nationale Revolution“ hat in der Tat in Oesterreich einen ganz starken neuen Auftrieb erhalten. Zumal der Antisemitismus und der Antiklerikalismus kamen eigentlich erst in Oesterreich, dem Heimatlande Schönerers und Hitlers, so recht zur Entfaltung und üppigsten Blüte. Sowohl gegen die Juden wie gegen die Katholiken wurde und wird in Oesterreich weit energischer „durchgegriffen“ als seinerzeit in Deutschland. Eine ganze Reihe von gesetzlichen und aussergesetzlichen Massnahmen, die der Neubelebung der nationalsozialistischen Revolutionsidee dienen sollen, wurde in Oesterreich und um Oesterreichs willen ergriffen, und das ganze Dritte Reich darf mehr oder minder stark daran partizipieren. Ob zu seiner Freude oder zu seinem Leide, sei hier nicht näher erörtert. Sicher ist jedenfalls, dass sich die Hoffnung mancher Katholiken Deutschlands, die Angliederung des katholischen Oesterreich werde eine Eindämmung des Kampfes gegen die Kirche zur Folge haben, als eitel erwiesen hat. Der Kultur-

kampf erfuhr nicht nur keine Abschwächung, sondern er begann sozusagen erst in dem Augenblick richtig, als der antiklerikale Fanatismus der österreichischen Nationalsozialisten die ihm zur Aufgabe gestellte „Auflockerung“ in Angriff nahm.

Das „Gesetz zur Vereinheitlichung des Rechtes der Eheschliessung und der Ehescheidung im Lande Oesterreich und im übrigen Reichsgebiet“, das am 6. Juli, 1938, erlassen wurde, kann in dieser Beziehung als schlechthin symptomatisch bezeichnet werden. Schon die Titelgebung des Gesetzes das zuerst Oesterreich nennt und dann vom „übrigen Reichsgebiet“ spricht — so, als ob das „Altreich“ hinsichtlich der Ehegesetzgebung ein Anhängsel Oesterreichs wäre —, wirkt überraschend. Noch deutlicher kommt die Absicht, von der spezifisch österreichischen Problematik aus das Eherecht des ganzen Reiches neu zu gestalten, in dem Motivenbericht des in Rede stehenden Gesetzes zum Ausdruck. Darin wird das dringende Bedürfnis einer „Neuordnung des im Lande Oesterreich geltenden Rechtes der Eheschliessung und Ehescheidung“, das durch „starre dogmatisch-kirchliche Bindungen“ gekennzeichnet gewesen sei, als der entscheidende Grund zur Schaffung des neuen Ehegesetzes angegeben. Das „einheitliche grossdeutsche Ehe- und Familienrecht“, zu dem das Ehegesetz vom 6. Juli, den ersten Schritt bedeuten soll, wird also, wenn es einmal perfekt ist, eine der Früchte der Annexion Oesterreichs sein.

Welch seltsame Grotesken liebt doch die Geschichte! Oesterreich, an dessen konfessionellem Eherecht nicht einmal der Austromarxismus etwas Wesentliches zu verändern vermochte, muss als Anstoss zur völligen Säkularisierung und Etatisierung der Ehe- und Familiengesetzgebung des Dritten Reiches herhalten. Wenn man sich noch der unerbittlichen Abwehr erinnert, die in den ersten zehn Jahren der Republik Oesterreich von Seiten der Christlichsozialen allen „Ehereform“-Versuchen der Sozialdemokratie entgegengesetzt wurde, dann kann man als Katholik wohl nur mit Erschütterung die Tatsache zur Kenntnis nehmen, dass wenige Monate nationalsozialistischer Staatsführung genügt haben, um das traditionelle katholische Eherecht Oesterreichs gleichsam mit einem Federstrich zum Verschwinden zu bringen. Und dies noch dazu knapp vier Jahre nach dem Inkrafttreten jenes österreichischen Konkordats, das mit Fug und Recht als Muster und Vorbild einer einträchtigen Zusammenarbeit von Kirche und Staat im 20. Jahrhundert angesehen werden durfte!

Ein kurzer Ueberblick über die Entwicklung des österreichischen Eherechtes während des verflossenen Säkulums wird die ganze tief einschneidende Wandlung, die der gesetzgeberische Akt vom 6. Juli bedeutet, ersichtlich machen.

Im Jahre 1812 trat für alle Länder des Kaiserthums Oesterreich das Allgemeine Bürgerliche Gesetzbuch (ABGB) in Geltung. Das Eherecht, das dieses Civilgesetzbuch normierte, war einerseits durch seinen streng konfessionellen Charakter und anderseits durch das allerdings erst etwas später hinzukommende Institut der sog. Notcivilehe gekennzeichnet. Es stellte jeweils verschiedene Normen auf für: 1. Katholiken; 2. akatholische Christen, 3. Juden, 4. Mohammedaner (und die ihnen gleichgestellten Anhänger der gesetzlich nicht anerkannten Bekenntnisse) und 5. Konfessionslose. Die Eheschliessung hatte nach dem Ritus des betr. Bekenntnisses zu erfolgen; sie war dann ipso facto staatsgültig, ohne dass die Amtshandlung eines Standesbeamten erforderlich gewesen wäre. Eine obligatorische Civilehe kannte das ABGB somit nicht, wohl aber bestand für Konfessionslose und solche Religionszugehörige, denen ihr Religionsdiener aus einem staatlich nicht anerkannten Grunde die Eheassistenz verweigerte, die Möglichkeit einer Notcivilehe. Da das österreichische ABGB sich die ehrechten Vorschriften der religiösen Bekenntnisse zu eigen mache und ihnen weitgehend auch die Handhabung übertrug, war es nur selbstverständlich, dass auch das Prinzip der Unlösbarkeit des katholischen Ehebandes vom österreichischen Eherecht übernommen wurde. Im Paragraphen 111 des ABGB hiess es demgemäß: „Das Band einer gültigen Ehe kann zwischen katholischen Personen nur durch den Tod des einen Ehegatten getrennt werden.“ Vom Standpunkt der katholischen Kirche aus wies freilich das Eherecht des ABGB insofern eine Lücke auf, als die Gerichtsbarkeit in Eheangelegenheiten dem Staat, nicht der Kirche zustand. Urteile kirchlicher Eherichte, wie beispielsweise Nullitätserklärungen, Trennungen nicht konsumierter Ehen oder Eheauflösungen gemäss dem Privilegium Paulinum, hatten daher auf Grund des ABGB keine staatliche Gültigkeit. Das kaiserliche Patent über die Glaubens- und Gewissensfreiheit der Staatsbürger vom 4. März, 1849, und die kaiserliche Verordnung vom 18. April des gleichen Jahres brachten dann die staatliche Anerkennung der kirchlichen Gerichtsbarkeit in gewissem Umfang; aber erst durch das Konkordat von 1855, das dem ganzen Staats- und Kulturleben Oesterreichs für etwas

über ein Jahrzehnt das Gepräge gab, wurde die kirchliche Jurisdiktion in allen Ehesachen der Katholiken mit staatlicher Geltungskraft ausgestattet.

Dies gab den Liberalen der verschiedenen Schattierungen den Anlass, gegen die sogen. „Konkordatsehe“ zu wettern. Ihrer „feiheitlichen“ Propaganda gelang es schliesslich, das Konkordat zu unterhören. Die Staatsgrundgesetze von 1867 und die Maigesetze von 1868, die Papst Pius IX. als „*leges abominabiles, vehementer reprobanda et dammandae*“ geisselte, bedeuteten auch in eherechtlicher Hinsicht eine einseitig vom Staat vorgenommene Korrektur an den Konkordatsbestimmungen, insofern sie die kirchliche Gerichtsbarkeit in Ehesachen wieder abschafften. 1870 erfolgte die formelle Kündigung des Konkordats, an dessen Stelle 1874 das „Gesetz über die äusseren Rechtsverhältnisse der katholischen Kirche“ trat. Das konfessionelle Eherecht des ABGB erfuhr dadurch indes keine Veränderung. Nach wie vor blieb vor dem staatlichen Forum die religiöse Eheschliessung für Katholiken, Juden und Protestanten die allein gültige und war die katholische Ehe dem Bande nach unlösbar.

(Schluss folgt)

"Masse Mensch".

IN einem Aufsatz, „der Kampf um die Stadt,“ behandelt Dr. Karl Hackhofer auch das in der Ueberschrift gekennzeichnete Problem, mit dem sich Kirche und Staat von nun werden beschäftigen müssen. Es ist nämlich schon so wie dieser schreibt, in unserer Zeit hat sich zum Proletariat auf dem Asphalt die Vermassung des Menschen hinzugesellt. Auch ist richtig gesehen, was Hackhofer schreibt:

„Fast unwiderstehlich ist der Nivellierungs- und Entpersönlichungsprozess, in den der Mensch der Stadt hineingezogen wird. Schon in der Schule beginnt dieser Prozess. Durch alle nur vorstellbaren Mittel wird versucht, den Kindern das notwendige Wissen beizubringen, ohne dass sie durch eigenes Denken sich allzusehr anstrengen müssen. Was in der Stadt an Anschauungsmaterial, Lichtbild, Film, Schulfunk aufgewendet wird, um das Prinzip des „Lerne spielend“ zu verwirklichen, kann sich zum Glück die Dorfschule auch nicht zu einem kleinen Teile leisten. Film, Illustrierte, Warenhaus, Einheitspreisgeschäft führen beim erwachsenen Menschen weiter, was die Schule beim Kind begonnen hat. Film und Illustrierte bilden in der Vorstellungswelt den Typ des guten, des schönen, des

glücklichen Menschen, der begehrenswerten Verhältnisse. Sie entlasten das Denken, weil sie durch das Auge unmittelbar wirken. Warenhaus und Einheitspreisgeschäft sorgen für die äussere Nivellierung und Angleichung, indem sie Tausenden von Menschen den gleichen Zimmerschmuck, das gleiche Küchengeschirr, die gleiche Handtasche, das gleiche Zigarrenetui liefern. Das ganze Leben der Stadt wirkt entpersönlichend, nivellierend, vermassend. Der Werktag der Stadt ist ein Tag der Hast und der Hetze, wo der Mensch für alles Zeit haben muss, nur nicht für sich selbst. Der Sonntag der Stadt ist ein Tag des Sports und des Ausschlafens, nicht ein Tag der Besinnung auf Sinn und Sendung des persönlichen Daseins. Die Menschen verlieren sich selbst in der Stadt . . .”

Proletarisierung und Vermassung, so fährt Verfasser dieser Darstellung fort, „beide vor allem in ihrer geistig-seelischen Komponente gewertet, sind die grossen Gefahren, die heute unserem Lande und Volke drohen . . . Alle unsere Lebensäusserungen sind derart, dass das Antlitz unseres Volkes unwiderstehlich immer mehr von der Stadt her gestaltet wird. Der Asphalt dehnt sich aus und die Stadt wächst ins Dorf hinaus. Der Nachwuchs der Stadt aus dem Dorfe vermag sich nicht durchzusetzen; die Assimilierung dieses Nachwuchses vollzieht sich oft sogar derart rasch und radikal, dass man in leider sehr vielen Fällen geradezu von einem Versagen dieses Nachwuchses sprechen muss. Jeder, der den Weg junger Menschen aus dem katholischen Dorf in die Stadt verfolgt, wird in der Lage sein, mit Beispielen aufwarten zu können.

So wird der Kampf um die Wiedergeburt des Landes eigentlich zum Kampf um die Stadt.”

Helfende Liebe.

NICHTS wirkt so versöhnend vor Gott wie die Werke liebvoller Barmherzigkeit. So sprach schon Daniel zum stolzen König Nabuchodonoser: „Löse dich von deinen Sünden durch Almosen und von deinen Missetaten durch Barmherzigkeit gegen die Bedrängten, so wird er vielleicht deine Sünden verzeihen“ (Dan. 4, 24). Und was bringt die Herzen der Menschen einander näher, als teilnahmsvolles Mitleid und helfende Liebe? Darum tut Gutes allen Bedrängten! Tut es aus Liebe zu Gott, auch wenn Ihr keine Anerkennung und kein Lob von den Menschen dafür errettet. Euer Vater im Himmel wird es Euch belohnen durch sein göttliches Erbarmen und seine

Gnade. Unser Sühnegeist bewähre sich in den Werken der Barmherzigkeit. „Besser ist Gebet mit Fasten und Almosen als Schätze von Gold aufhäufen; denn Almosengeben errettet vom Tode und tilgt die Sünden und lässt Erbarmen und ewiges Leben finden“ (Tob. 12, 8 f.).

BISCHOF JOSEPH DAMIAN SCHMITT

Contributions for the Library

Documents and Manuscripts

M R. W M. P O H L, Minn.: Cartoons, political, social, war, etc., from the St. Paul Pioneer Press and St. Paul Dispatch, from July 1, 1943, to Dec. 31, 1943, mounted and hand bound in cloth by the donor.

Library of German-Americana

M R. T. J. D E N G L E R, N. Y.: Do. do. Your Rights Under the Rent Regulation. Advice to the Tenant; Hints for the Landlord. N. Y., 1943.—R E V. G U S T A V V O S S, S.J., Ohio: Do. do. Johann Adam Möhler and the Development of Dogma. Reprinted from Theological Studies, Sept., 1943; Do. do. Missionary Accommodation and Ancestral Rites in the Far East. Reprinted from Theological Studies, Dec., 1943.—M R. J U L I U S T. M U E N C H, Mo.: Leben u. Lehr Jesu Christi d. Sohns Gottes, d. Sohns Maria, Nach denen H.H. vier Evangelien. Ordentlich verfasst, Durch R. P. Anton Steyerer, Der Gesellsch. Jesu Priester. Zweyte Auflag. Erfurth, 1744.

General Library

M R. P E T E R J. M. C L U T E, N. Y.: Manual for the Use of the Legislature of the State of New York, 1942. Albany, 1942.—P O L I S H R. C. U N I O N, Ill.: Rutkowska, Sr. M. Neomisia, C.S.F.N., Ph.D. John Tyssowski. Annals of the P. R. C. U. Vol. VIII, Chicago, 1943.—A V E M A R I A, Ill.: Shall Slovenia be Sovietized? A Rebuttal to Louis Adamic. Gathered and transl. from “Ameriska Domovina,” Cleveland, O.—H O N. J. J. C O C H R A N, Mo.: Final Report of the Japanese Evacuation from the West Coast 1942. Wash., D. C., 1943.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$5851.41; St. Michael's Soc., Poughkeepsie, N. Y., \$15; NCWU, Hudson County, N. J., \$4; Mrs. I. Heinzmann, N. J., \$2; Miss C. T. Heinzmann, N. H., \$1; St. Ann's Soc., High Hill, Tex., \$4.25; St. Joseph's Verein, Muenster, Tex., \$30; CWU, Pittsburgh, Pa., \$10; St. Michael's Benevolent Soc., Milwaukee, Wis., \$5; St. Benedict Ct. 782, COF, Peru, Ill., \$2; St. Anthony's Soc., Delano, Minn., \$5; Mrs. M. Neubauer, N. Y., \$1; St. Francis Benevolent Soc., Schenectady, N. Y., \$10; St. Joseph's Men's Sod., St. Barbara's Parish, St. Louis, \$5; B. Schomaker, Ill., \$12; Cath. Kolping Soc., Rochester, N. Y., \$2; St. Boniface Benevolent Soc., St. Louis, \$18; St. Joseph's Soc., Newbury, Wis., \$5; A. Schwinn, Wis., \$2; St. Joseph's Soc., St. Mary's, Wis., \$38; Otto Jaeger, Long Island City, N. Y., \$5; St. John's Soc., Lucon, Minn., \$5; Ss. Peter and Paul Parish Poor Soc., St. Louis, \$5; Albany Br. NCWU, \$5; St. Peter's Young Men's Soc., Philadelphia, Pa., \$5; St. John's Soc., Bluffton, Minn., \$5; St. Henry's Men's Soc., Germantown, Ill., \$10; CWU of Kansas, \$20; CWU of New Haven, Conn., \$5; Chas. P. Schmit, N. Y., \$1; J. J. Baumgart-

ner, N. D., \$2; Mr. and Mrs. P. J. Doran, Ga., \$10; CK of St. Geo., Br. 2, Pittsburgh, Pa., \$2; St. Gertrude's Soc., St. Paul, Minn., \$2; Ferd. Foppe, Ill., \$2; St. Boniface's Soc., New Haven, Conn., \$5; A. Doerrer, Conn., \$1; St. Alois Br. 21, WCU, Joliet, Ill., \$5; K of C Council 191, Syracuse, N. Y., '10; Wm. Arnold, Minn., \$5; Rev. A. E. Westoff, M., \$2; J. B. Hanfland, Ill., \$1; St. Bernard's Soc., Akron, Ohio, \$10; Rev. R. B. Schuler, Mo., \$15; St. Joseph's Verein, Lefor, N. D., \$25; Dr. L. F. Litzler, Ohio, \$5; Rev. J. Vogelweid, Mo., \$5; Very Rev. C. W. Oppenheim, Ill., \$5; Md. Br. CWU, \$10; Rev. J. A. Bartelme, Wis., \$10; Most Rev. A. J. Muench, D.D., N. D., \$25; J. N. Jantz, Mich., \$8; St. Joseph's Ct. 245, COF, Elgin, Ill., \$5; St. Leo's Men's Soc., St. Leo, Ks., \$15; Rt. Rev. Msgr. B. A. Stoile, Mo., \$25; St. Antonius' Soc., St. Anthony, Minn., \$5; J. Suellentrop, Ks., \$9; J. Pack, Wis., \$1; Br. 167 CK of St. Geo., Steubenville, Ohio, \$5; St. Joseph's Holy Name Soc., Pittsburgh, Pa., \$15; St. Anthony's Soc., Clara City, Minn., \$5; Br. 1124, CK of A, Scranton, Pa., \$2.50; St. Joseph's Soc., Menasha, Wis., \$5; Holy Name Soc., Sublimity, Ore., \$15; Br. 20, CK of St. Geo., McKees Rocks, Pa., \$5; Carmelite Sisters, San Antonio, Tex., \$2; Total to February 18, 1944, incl., \$6364.16.

Donations to Central Bureau

Previously reported, \$230.68; St. Peter's Young Men's Soc., Philadelphia, Pa., \$10; J. J. Baumgartner, N. D., \$0.25; Rev. A. May, S.V.D., Ill., \$0.50; J. N. Jantz, Mich., \$2; Total to February 18, 1944, incl., \$243.43.

Central Bureau Expansion Fund

Previously reported, \$3612.65; M. H. Wiltzius, Chicago, Ill., on account of Life Membership, \$50.00; St. Lawrence Benevolent Soc., Milwaukee, Wis., for In Memoriam Rev. Ludwig Barth, Milwaukee, Wis., \$100; Mrs. Bertha C. Hahn, Hamden, Conn., for Life Membership, \$100; Miss Josephine A. Hahn, Hamden, Conn., for Life Membership, \$100; Syracuse Local Branch, CCV of A, \$400; Syracuse Local Branch, CCV of A, for Life Membership of Most Rev. Walter A. Foery, D.D., Bishop of Syracuse, \$100; Total to February 18, 1944, incl., \$4462.65.

St. Elizabeth Settlement

Previously reported, \$6470.61; From Children Attending, \$287.54; Int. Income, \$4.70; United Charities, Inc., St. Louis, \$1008.51; Total to February 18, 1944, incl., \$7771.36.

Catholic Missions

Previously reported, \$2650.58; FPK, St. Louis, \$5; St. Michael's Soc., Poughkeepsie, N. Y., \$10; Mrs. M. Bellerman, N. Y., \$5; CWU of N. Y., \$15; B. Schomaker, Ill., \$10; Miss E. Messmer, Mo., \$60; Mrs. Mary Filser Lohr, N. Y., \$6; S. Stuve, Mo., \$1; Rev. J. A. Vogelweid, Mo., \$174; Rev. Jos. Hensbach, S. D., \$11; Propagation of the Faith, New York, \$25; J. N. Jantz, Mich., \$1; Mrs. G. Steilein, Pa., \$23; Mrs. M. Neubauer, N. Y., \$5; M. P. Weis, Ks., \$100; Total to February 18, 1944, incl., \$3101.58.

Chaplain's Aid Fund

Previously reported; \$914.09; St. Peter's Verein, Chaska, Minn., \$10; HJL, St. Louis, \$1; CWU of N. Y., \$25; Rev. A. Wermerskirchen, Minn., \$5; F. Solay, Mich., \$10; Rev. A. C. Schnellenberger, Ind., \$3; Rev. Geo. Zentgraf, Calif., \$3; N. N., Rochester, N. Y., \$2; Dist. League, CWU of St. Louis, \$4; J. Moser, Pa., \$2; Total to February 18, 1944, incl., \$979.09.

Gifts in Kind

were received from the following men and organizations of men (including February 16):

Articles for Church and Sanctuary Use, from: Rev. Geo. Hildner, Mo. (1 complete green vestment, 3 altar cards, 3 altar pictures, 2 priests' surplices, 2 albs.).

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